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Vol. XIV. No. 11

Lest We Forget

ELBERT RUSSELL

Pacific School of Religion
Berkeley, Calif.

Teachers Everywhere!

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EDITORIALS

ON THE HORIZON OF THE CHRISTIAN CHURCH

A CHALLENGE TO BE PREPARED

The New Education Bill has taken another step forward. Hearings were held on the measure February 24, 25, and 26 before the Joint Committee of the Senate and House of Representatives of the United States. Many witnesses appeared for and against. The printed report of this hearing will become the textbook for those who are discussing the proposal for a Department of Education with a Secretary in the President's Cabinet. Every citizen will wish to have a copy in his library. The demand for copies will be great. Requests should be sent at once to your Senator or Representative. It is time to be prepared. Will you not write today? Address your Congressman personally care United States Senate, or House of Representatives, Washington, D. C. Ask him for a copy of the report of the Joint Hearing on S. 291, or H. R. 5000. It will be sent free to any citizen. The New Education Bill is one of the measures sponsored by the Indiana State Teachers Association. The Indiana delegation includes: Senators James E. Watson and Arthur R. Robinson; Representatives 1. Harry E. Rowbottom, 2. Arthur H. Greenwood, 3. Frank Gardner, 4. Harry C. Canfield, 5. Noble J. Johnson, 6. Richard N. Elliott, 7, Ralph E. Updike, Sr., 8. Albert H. Vestal, 9. Fred S. Purnell, 10. William R. Wood, 11. Albert R. Hall, 12. David Hogg, 13. Andrew J. Hickey.

MUSSOLINI'S DREAM OF EMPIRE

Intoxicated by his sudden rise to the practical dictatorship of his little country, Premier Mussolini is looking about him for a larger world to conquer. In a recent lecture on imperialism to the assembled newspaper men at Rome, while he professed the most pacific feelings towards neighboring peoples and eschewed territorial "conquests," he finds in history examples of "peaceful agreements and partitionings through which Powers arrived at a firmer and more just equilibrium of their forces." Obviously Mussolini is thinking of substantial expansion of Italian energies in Tunis, along the Adriatic of the Alps, to be attained by peaceful agreement and partitioning. Doubtless, Italy has a problem in her surplus population, but it is not more serious than that of some other overcrowded European countries, and its solution is not along imperialistic lines. If the Italian dictator's ambition is the restoration of anything approaching the Empire of Rome under the Cæsars, he is doomed to sad disillusionment; and were it not for the possibilities of mischief which his dreams might create in present European conditions, we could afford to smile at it. Already, however, it is said some alarm has been caused in territory adjoining Italy by the utterances of its Premier. Another disconcerting fact is the opposition which is developing in Italy to the Disarmament Conference. Ambitious dictators have ere this come to an ignominious end, and it might be well to remind Mussolini of the old fable of the frog who tried to inflate himself to the size of the ox, who was grazing near his pond, and whose ambitious dream came to a tragic end in sudden explosion.

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REVIVAL OF RELIGIOUS INTEREST NOTED

An arresting sign of the times is the attention which is being given in the public press to religious questions. This is quite noticeable just now in England. One daily after another—the *Express*, the *Standard*, and now the *Mail*—has been publishing special articles on religion. In the first of a series in the *Daily Mail*, on "The Religion of To-day: What is it?" Mr. Harold Begbie writes that on all hands he discovers evidence of certain qualities in the average man which justify the belief that in his essence he is still religious: "The orator of atheism no longer attracts scoffing congregations in the public parks. Blasphemy is nothing like so common as it was thirty years ago. The manners of the people on the whole display a spirit of consideration for others which is an expression of religious feeling." Mr. Begbie urges the Church to consider whether a candid and sympathetic approach to a generation which has suffered considerably, and which is by no means antipathetic to religion, might not refresh her life with new vigor and release forces in the nation, now pent up, which make for stability, comradeship and the highest kind of progress. Recognizing that there is difference of view within the Church. Mr. Begbie is consulting competent authorities for the purpose of presenting the teaching of the two chief schools in theology before the reader without bias. It is suggested that it is just because the Church has not been frank with mankind about her difficulties and divisions that she has lost the confidence of the laity. To suppose that the average man does not feel the movement of scientific thought, and that he stands outside the Church only because he is "irreligious" is, Mr. Begbie asserts, entirely to misjudge him: "Let the Church deal frankly with him and he will disclose himself, I think, as no enemy of truth, and perhaps even as a faithful son of the Church of his fathers."

RADIO CENSORSHIP SCORED BEFORE SENATE

The dangers of radio censorship in bills before Congress for the regulation of broadcasting were pointed out before the Senate Committee on Interstate Commerce in Washington, February 27, by Morris L. Ernst, New York lawyer representing the American Civil Liberties Union. He maintained that there should be a provision in the bill for an appeal to the commissioners and a public hearing on the part of persons who have been denied the privilege of broadcasting. He cited instances of organizations and individuals who had been prohibited the use of radio stations without opportunity of repeal. "The radio should be kept as free for the expression of public opinion as the newspapers," he declared. "Once the country has become accustomed to censorship of broadcasting, it is but an easy step to the censorship of newspapers." He also scored the bill because it offered no safeguards against monopoly control, and provided no means for preserving the expression of minority points of view.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

"Plenty of Others"—A Popular Myth

WHY are members of the church so impervious today to appeals for the support of its work? This is a leading question among church officials and administrators in other denominations as well as in our own. There seems to exist generally a hardened indifference which baffles and discourages those who are responsible for promoting the work to which the church is committed; an indifference which reflects the ease-loving, pleasure-seeking, responsibility-escaping spirit of the day. Many answers are given to the question, according to the respective viewpoints of those who make reply. We have no conclusive reply to give, but there are a few aspects of the question which are involved in any answer at all adequate.

We have recently been appealing to a widely selected list of representative Friends in behalf of a cause vital to the interests of the church as a whole. While very substantial encouragement has been received from that faithful and generous group who are the backbone of all religious enterprises, the response from the larger circle has thus far left much to be desired. This immediate experience has given fresh point to the question raised above. One Friend, who courteously acknowledged our letter, in explaining his failure to contribute, said, "I am sure there are plenty of others who are amply able to help liberally." Our correspondent is comforting himself with a myth—he is living in the happy land of make-believe, a land which we are all prone to enter for relief on such occasions. And no one is in a better position to explode the myth, if myths are explosive, than those whose position requires them to make frequent appeal for the causes of the church.

We recall the "great illusion" of the Interchurch Movement of 1920. The united financial campaign made in the spring of that year had two main objectives: in the first place the church membership of the country was to be canvassed; the real dividends of the Movement, however, were to be realized in the millions of dollars that would be poured into the lap of the Church by the "friendly citizen" group. The leaders had it figured out that there are thousands of well-to-do and benevolently inclined people, who, though not directly connected with the Church, would be glad to contribute liberally to its work. It was confidently forecasted that their contributions would pay all the expenses of the Interchurch Movement and leave in addition a big, juicy melon to be cut and shared by the co-operating churches. It was the "plenty of others" idea, in short. When the actual canvass began, the "friendly citizen" myth lasted about as long as a nickel's worth of ice would persevere before the noon-day sun on the equator. It was promptly discovered that the "friendly citizen," the "plenty of other people" did not exist. It was fully demonstrated that those sufficiently interested to co-operate in the work of the church, were already connected, indirectly at least, with some denomination to which they made their subscriptions.

This same illusion obtains within the church itself. It is somebody else—always somebody else—who can be counted upon to meet the appeal affirmatively. It is we who have the heavy demands upon us—it is the other people who do not have them and who should respond. This inclination to shift responsibility has naturally grown with the organization of the Five Years Meeting. In the larger grouping, from coast to coast, we cannot know each other so well and distance lends financial enchantment. Each Yearly Meeting pleads its own limitations and magnifies the ability to pay which others have. It is those distant Friends who are able to finance the work of the church; a case of "plenty of others" again.

With each section, and Friends individually, taking this view of others, the result is obvious. This is one of the very serious problems which confronts us and has a real bearing upon the question presented in the opening sentence. How may we individualize the consciousness of Friends and check this deplorable diffusion of responsibility? How may we induce Friends to face the facts of *themselves* rather than to dillydally with the fiction of *others?*

Has Our Religion Lost Its Burden Bearing Motif?

THERE is yet a more serious aspect of the situation suggested by the reply of our correspondent, which we did not quote in full in the foregoing paragraphs. The complete sentence read: "I am sure there are plenty of others who are amply able to help liberally *without burdening themselves.*" We do not believe that our friend, whom we greatly appreciate, really sensed the implication of these words and it is not in the spirit of personal criticism that we are writing. Consciously or unconsciously we do believe they represent an alarming tendency in the Church of Christ today. Are present day Christians professing a religion from which the Cross has been removed? A religion that has in it no longer the element of sacrifice, of burden bearing? Is the test whereby we as Christians, as Protestant Christians, decide whether we will give or not give, the test of whether we may give without *burdening* ourselves? There is too much evidence that we are tending in this very direction. We are reminded just here of the recent words of Sam Higgenbottom, far-famed farmer-missionary in India. "Christianity is the lowest-cost religion on earth, in terms of money—even when the Christian tithes his income. There isn't a decent heathen any-

where who does not pay more for his religion than we do."

Today a letter came in from a western pastor who says that after giving a great deal of time to the consideration of the problems of the church at large, he is forced to the conclusion that the greatest need of the church is that of entire consecration. He reminds us that after the early Christians received the Spirit in the upper room, they went out and sold their possessions, for the purpose of carrying on the work of spreading the gospel. "We hear the cry everywhere, 'I haven't anything to give,'" he writes, "yet we see on every hand people buying and supplying their own needs." And how freely they interpret the term "need" to cover every personal desire—from automobiles to face powder! But it's, "I pray thee have me excused," when some cause of the church is presented, "go to those others who can pay liberally without burdening themselves."

Here is the second myth: that the enterprises of the church depend largely for their support upon those upon whom no burden is entailed in their giving. It simply isn't so. In the first place we doubt whether the blessing of heaven could rest fully and freely upon work carried on without the element of sacrifice. It isn't in accordance with the Christian conception. In the second place, every church administrator knows full well that at the heart of the work and giving it the very breath of life, are found those devoted souls whose gifts mean real self-denial. It is these to whom we appeal with confidence when in need and not to those who can give without feeling the burden—those who do not even feel the burden to give, out of their plenty. Knowing the willingness of the faithful ones, we often pause at their names, hesitating to suggest further cooperation, yet we know they have more pleasure in their sacrificial giving than others do in their withholding. In response to the appeal already mentioned, a young mother writes us proposing to give the next twenty-five dollars she earns, which she thinks will be soon, adding whimsically, "But dear knows how I want that money!" That's the spirit and the sacrifice which puts the Christ into Christianity. Want that money? Of course she does, and for very real reasons no doubt—"dear knows" how many of us want this and that which others have as a matter of course—but she wants something else even more. What the Church needs today is that sacrificial spirit that will prompt its members to give until it hurts—and to keep on giving until it doesn't hurt.

Sometimes we believe Friends need more culture in such giving than do other Christians. We are suffering from a heritage in which to "withhold the tithes" was a demonstration of Godliness! As a Friend put it some time ago, "We have been so impressed with the freedom *of* the gospel that we are in danger of being freed *from* the gospel." These words offer a good text for meditation and admonition during these, the closing days of the fiscal year of the United Work, which ends March 31. May we think—and act—on these things.

Lest We Forget

BY ELBERT RUSSELL

NEWS from Europe recently seems bent on reminding us in America of things we are in danger of forgetting in the fury of the discussion about prohibition.

Among the "contrabands," who drifted into Fortress Monroe during the last years of the Civil War and were taken in charge by General Armstrong, was an ex-slave, who had an ambition to learn to read. A volunteer teacher took him in charge and began to teach him the alphabet. After a time he had learned "A" and began on "B;" but to the teacher's despair, by the time he knew "B," he had forgotten "A."

A section of the people of our United States seem to be doing about as well as the ex-slave in regard to the ABC of the liquor question. They once knew about the evils of the legalized traffic, but now that they are wrestling with the evils of illicit liquor-selling, they seem to have forgotten everything else. To hear the enemies of prohibition and the advocates of light wine and beer talk, one would think that in the good old days before prohibition corrupted the land, nobody ever got drunk, that young people drank no liquors, that everybody obeyed the law, and that at the present time in countries where wine and beer are chiefly used, there is no liquor problem.

The difficulty of enforcing laws which attempt in any way to curb the liquor traffic is as old as this republic. Pennsylvania furnished the national government a Whisky Insurrection, before the ink was hardly dry on the Constitution. When were the terms "moonshine," "bootlegging" and "blind tiger" invented? Moonshining existed in the southern mountains and in the northeastern cities long before national prohibition, in defiance of just such tax and license laws as some citizens would like to see replace prohibition in the expectation of getting rid of illicit distilling. Austria today is wrestling with the same problem of the illicit making and selling of wine and beer *to escape the liquor tax*. There is no prohibition in Austria and they use chiefly beer and light wines.

In Sweden they have a state dispensary system, under which liquor is rationed to the citizens. Each person is given a card entitling him to purchase a given amount per month. Citizens who get drunk and disorderly or who are disposed to spend too much on drink are allowed only limited quantities or are denied it altogether. Minors are not allowed to purchase liquor. But at the Stockholm Universal Christian Conference last August we learned that it is very difficult to prevent people from selling or loaning their cards to those who are not entitled to them. We learned also that young people look forward to their liquor card when they come of age, as one of the evidences of newly attained manhood and womanhood, and that many of them use the card just to make use of new rights, when otherwise they would not take to drinking at all.

Last summer the German Reichstag increased the tax on wine and beer. The newspapers for February 26 carried the news that in the Moselle region of Prussia the wine-growers had engaged in a furious riot in resentment against the new tax. In the course of the riot they wrecked two tax offices, mauled the officials and burned the furniture and records. Light wine and beer do not seem any more law-abiding than whisky.

Recent news from Berlin tells of the difficulty, which the officials there are having with the noise and violence caused by late revellers on their way home from the beer-halls and wine-rooms. The authorities seem to attribute this to the mixture of music with the beer and are endeavoring to make the revellers less violent and noisy by having the radios shut off earlier in the evening! When we were in Germany last year I saw and heard more drunk men and women on the street cars and in the streets

than I have seen or heard in Philadelphia in seven years. Once we had to change our outside room for an inside room at the *hospiz* where we were staying, because between one and three o'clock in the morning there was such a continual procession of singing, sobbing, shouting and quarreling men and women in the street below. Beer and light wine do not seem to be a cure for either drunkenness or for lawlessness.

A long article on "Wet Russia" in the Philadelphia *Evening Bulletin* for March 1 relates how the Soviet government has been led to legalize the sale of pre-war vodka, partly by the desire for revenue and partly because of the difficulty of enforcing the law against the distilling and sale of alcoholic liquors. It was estimated that there were a million illicit stills in the Ukraine. Then Russia got a taste of what the old licensed trade was like. To quote the article:

"The people greeted the restoration of pre-war vodka with a joy and an enthusiastic redoublement of drinking a little puzzling, when it is considered that the transition was not from bone-dryness, albeit considerably modified by "hooch," to permissible irrigation, but merely from thirty per cent legal to forty per cent legal vodka. There was a wild rush on the first day that swamped the vodka dispensaries and exhausted all available supplies long before nightfall. For days thereafter long lines of customers might be seen outside the vodka shops waiting to get in. There was a big jump in "drunk" and "D and D" cases; merrymakers raided trolley cars and reveled therein until ejected by force, and all the other phenomena of a populace on a jamboree were exhibited.

"The 'wet' population calmed down considerably after the first ebullitions, but the government felt impelled to special police measures to cope with the situation. A commission was created at Moscow to devise means for dealing with drunkenness and rowdyism; its measures were diminution of vodka shops in the vicinity of factories, prohibition of Sunday and holiday sale, and heavier penalities for public intoxication. In the Ukraine exile for hopeless inebriates has been under consideration."

Under all laws the liquor trade has always been law-defying; if we restored the licensed sale of wine and beer, we should still have the problem of bootleg whisky and poisoned liquors. The only solution of our present problem is not in trying something else than prohibition. The remedies are to be found in better enforcement; in renewed efforts to educate the public and especially the young people; and to rebuild and strengthen public sentiment in favor of prohibition. Let us not forget that the root of the trouble is in the appetite for drinks with alcohol in them and in the desire to sell such drinks for gain.

March 2, 1926.

Swarthmore College.

Teachers Everywhere!

World Friendship Through Education

BY DOROTHY M. GIFFORD

"Generations of Quaker faith constitute the background of Miss Dorothy M. Gifford, Dartmouth, who is winner of the third prize in the Seabury Peace Prize Awards," reads an explanatory note in the New Bedford, Mass., Sunday Standard, which published the following essay, "Methods of Promoting World Friendship Through Education." Our young Friend received her preparatory education at Oak Grove Seminary, Vassalboro, Maine.

READER, will you take a little walk with me—down this dusk-filled street? That is good. Thank you. Ah, but look! All is not darkness. See the lighted windows. Now comes a strain of music soft and low. Stop a moment and let us eavesdrop awhile. There is a gray-haired man reading his evening paper, a gray-haired woman with a bit of sewing and a book laid conveniently near, a girl and a piano, another girl and a boy lazily singing and a small child cross-legged on the floor frowning over her arithmetic, while over all a rose-shaded light casts a magic glow, bringing into relief a bowl of dark red roses in the corner. Beautiful? Ah, yes. A happy family is a lovely thing, but there is something a thousand times more lovely. Let us take another walk, a little farther on, into the land of dreams to be. Instead of a gray-haired man we have the Father of all, instead of the boys and girls we have nations, who play upon the Universal Harp of Friendship and over all the Sun-God shines, lighting up rare spots of beauty. The world a family, living in peace and harmony, makes a thrilling picture, does it not? A beautiful dream, you say. Yes, but are not all great accomplishments the results of dreams? Would life be worth living without dreams to lead us ever on and up? And need it be only a dream if we set our hand to its fulfillment? No, it need not.

There are many reasons why the dream of world friendship should come true. The four years from 1914 to 1918 furnish the first and most important of these. If the nations had been as busy in friendly pursuits as they had been in unfriendly ones there would have been no time for such a thing as war. The man who spends his time organizing and running a large factory has no time for petty quarrels with his neighbors. Who knows what great achievements are even now lost to the world, under the poppies in Flanders Fields? Alan Seeger had just discovered he could write poetry when he was killed in France. The few contributions he left us are full of rare promise. Thus we have reason number one for desiring greater friendship between the nations. It would act as a preventive of war.

REASON FOR LIFE UNKNOWN

We do not know the reason for our residence upon this earth. The Master has not yet deemed it wise that we should know. But whatever it is there is one thing we do know. Our mission cannot attain its highest fulfillment unless mankind pulls together as a united social body. Man can no more be victorious in the great game of human development and endeavor than in a game of baseball unless every member of the team co-operates for the common good of all. Reason number two: World friendship is desirable that man be capable of the highest performance of his mission on earth.

In the February, 1925, number of the *Scientific American* there is an extremely interesting article. Incidentally it provides us another argument for Universal Friendship. Associate Editor Albert A. Hopkins is the author and "Which Races Are Best," the title of the article. Mr. Hopkins attempts to prove that no race is better than any other because mankind is one race, divided into groups by migrations and marked by circumstances and climatic conditions. The author has a most interesting theory that man's first home was Asia from which as food grew scarce, he migrated by degrees to new lands. Those who settled under blazing suns became dark with brown eyes; those who chanced on cooler regions became light with blue eyes. Mixtures of these two and peculiar climatic conditions furnish the variations of red, yellow and brown peoples. Speaking of racial mixtures, Mr. Hopkins denies the existence of such a thing as a "pure" race of any description, basing his assertions on the facts that scientists, in examining human skulls have found traces of every so-called "race." Summing up his theories the author states that:

ALL RACES COUSINS

"The most diverse of races are but our cousins, who left the ancestral Asian roof-tree a little earlier or a little differently than we did ourselves." Surely members of the same family should be friendly. Have you ever gone out on a clear, cold, starry night and looked up at the stars? But of course you have. How baffling, how far away they seemed! When one considers that light, traveling from the nearest star, at the rate of 186,000 miles a second, takes three years to reach the earth and even coming from the nearest planet, Mars, requires eight minutes; does it not give you a rather neighborly feeling for your cousin in Australia, who left "the ancestral Asian roof-tree a little earlier or a little differently than you yourself did?" Compared to the other worlds we are clasping hands with him. Let us give him a good hearty shake. Now we have three substantial arguments for promoting world friendship:

First: World friendship prevents war.

Second: World friendship helps man to work out his destiny in the highest degree.

Third: World friendship should exist as a matter of course because mankind is scientifically one family.

REASONS SUPPORT DREAM

Agreed then, that this dream of a united humanity has substantial enough reasons to support it. What are we going to do about it? Dreams are worthless unless the dreamer works for their realization. How are we going to promote world friendship? Of all the ways which suggest themselves, none presents a more fruitful field than the school. Here the habits, attitudes and ideals of the future generations are, in a large measure, formed. All right then, we will take the schoolroom as our work shop. First, if you want to be friends with a person you must know him. Then first we must get the peoples of the earth acquainted if we want them to be friends.

The subject of Geography is very full of "get-acquainted" possibilities. Incidentally, if taught with this aim in view it will change from one of the "deadest," to one of the most alive, subjects of the curriculum.

The Junior Red Cross stands ready to aid the teacher in many ways along this line. For instance, if you are a teacher and your class is studying the country of Armenia, write to the Junior Red Cross National Headquarters at Washington, D. C., for loan material on Armenia. How much more eagerly your pupils will come to geography class when they can see the cold statement in the book, that Armenia women make wonderful lace, given life by a beautiful example which they can see and touch and which was done in that land represented by a tiny space enclosed by jagged lines, on their geography map! How they will wonder about the maker of that piece of lace, what she wears, what she has to eat, what kind of a house she lives in and what she does to amuse herself when she is not making beautiful lace! The Junior Red Cross will loan all sorts of material concerning different countries. One corner of the schoolroom might be set aside for these exhibitions of handwork and school work and called "The Armenian Corner, etc." changing the name of course, as the geography lessons progress. In the planning and caring for these corners the pupils would gradually get something of the atmosphere of the country, brought across the water with those exquisitely embroidered slippers, that finely-woven shawl and this painstakingly copied penmanship paper. Things like these will show the children that every country has something for which it can be admired, the wonderful flowers of Holland, the delicious cookery of France and the toys of Germany.

JUNIOR RED CROSS SERVES

After you have become interested in a person through hearing about him and seeing something he has done, you want to get in touch with him personally, to see if he is anything like you have pictured him. Here again the Junior Red Cross is at your side with its service in foreign intercourse by means of scrap books and letters. Every child loves to make a scrap book and how much more exciting when it is going to travel many hundred miles for other little girls and boys to enjoy—boys and girls who, although they may dress a little differently and have a little colored skin, eat and sleep, work and play and go to school where they study geography even as the makers of the book. When collecting material let the pupils help choose the best samples of school work to be sent. Set aside a day on which the best arithmetic paper will go into the scrap book and let the class appoint a committee of two or three from their own number to decide upon the best paper. They will feel the responsibility so much that often times they will be fully as hard critics as the teacher. In the same manner examples from nearly every subject may be collected: English composition, drawings, history essays, penmanship papers, samples of sewing and anything interesting which would add to the enjoyableness of the book. In connection with the sewing, doll's clothes will show how the senders of the book dress. When the book is finished bind the material together and mark plainly with the name of the school and its address. A picture of the town makes a welcome addition. Now let each member of the class write an explanatory letter to accompany the book or portfolio, the best one to be chosen by the class and sent. The fortunate writer of the accepted letter copies it in his very best writing on penmanship day. After he has signed his name, the whole class put their signatures directly underneath. Now the teacher sends the finished product to: Junior Red Cross Headquarters, Washington, District of Columbia.

Soon a letter will come saying something to the effect that "Your portfolio has been placed in the town of ——, Japan." In from three to five months you may expect an answering portfolio. When you have sent one portfolio, prepare and send another soon. This one will probably go to a country widely separated from the first. Aside from its value in drawing the children of two nations together, this project, by putting the motive of service into lessons, provides valuable training in citizenship.

LIST OF CORRESPONDENTS

The Junior Red Cross will also provide a list of countries with whom the children may correspond. Does it not repay all effort when it results in letters like this one, written by a girl of 13 of Coucyle-Chateau, France, to some New York School Children?

"In our geography lessons I have been much interested in your country, its situations, its customs and in other ways. I have been given such a good account of your habits that I am happy to be able to say they play just as we do, they read even as we do, beautiful books. Across sea and oceans I embrace you affectionately, dear little ones of America."

Does not this tighten a little that handclasp with our Australian cousin?

Another feature of the geography work which might prove helpful is an industrial exhibition. Set aside a small table or a space somewhere, on which the children may place any articles they are able to bring in, which were made in that particular country which they are at present studying.

Since Christmas is a universal holiday, the preparations for its observance offer many engaging possibilities for broadening the children's acquaintance with some of their more distant cousins. A good deal of the school work of December might well hover around the study of the Christmas festivals of other countries, culminating in an original pageant with the Christmas Tree as the central figure, around which different groups of children gather and dramatize a short scene showing how Christmas is celebrated in the country which they represent; the spirit of the thing being "Everywhere, Everywhere, Christmas To-night." One year, instead of having the children give each other presents, let them buy one for some foreign child with whom they have been corresponding, or better still, let them make something themselves, during the sewing or handwork period. Dainty handkerchiefs for the girls are always nice and boys always like to figure out puzzles. Christmas, with its spirit of world-wide fellowship and good-will, seems an ideal time to reach out toward human beings in other lands.

AIDS IN WORLD KINSHIP

Besides merely knowing a person, we must have the right attitude of mind and the ideals of friendship if we are truly to be his friend.

The study of history should give the child at least the beginnings of an attitude of world-kinship. One author gives as one of the results to be hoped for in the study of history that history should give "a keener appreciation of our international obligations."

American history is perfect for both of these purposes. In order to study United States history effectively, one has to delve into that of at least four other countries, Spain, France, England and Mexico. The child encounters Spain before even he can have our country discovered by Columbus. Even then we owe his doing so to Queen Isabella's generosity. Even the name New England tells that that part of the country is merely an off-shoot of England; a very recent migration, of which Mr. Hopkins asserts that by the time we have lived here about four houndred thousand years, our skins will be as red as the Indian's when we first came.

HAVE MAPS MADE

To show the part various nations have had in the making of the United States have the children make a colonization map. For this, have them make a large outline map of some kind of stiff cardboard or paper. Divide this into sections according to the nation who first settled there. As labels for each territory the children may dress tiny stuffed dolls to represent each country and fasten to map by means of glued strips of paper. Ask children to discover all remaining traces of these nations that they can. For instance, a picture of a mission of California would stand for Spain, also the name "California," which comes from the Spanish, meaning "many flowers." An adobe house typifies the time when the Mexicans held sway in what is now New Mexico, while "The Blue Cow Inn" on Cape Cod carries us back to "Merrie England."

When studying European history, a bulletin board on which are placed newspaper clippings mentioning a certain country will prove helpful as a means of broadening the child's view point of Society. Part of the morning exercises might be taken up with news items given by the children, concerning the particular nation whose history they are at that time studying.

PROGRAMS SUPPLEMENT STUDY

The mention of a party or a celebration always receives a ready response from youngsters. One such celebration to supplement the work in history is a "Forefather's Day" program. On a certain day each child will come to school dressed like one of the nation who helped to settle our country, English, French, Spanish, etc. In the morning have some appropriate opening exercises e. g., singing of "God Save the King" the reading of an essay entitled "Why we celebrate Forefather's Day" and the reading of a selection from "Ramona." After this let the morning's work go on as usual, the pupils still wearing their costumes. This will get them into the atmosphere of the day. In the afternoon, invite the parents to a short informal program, consisting of national songs, folk dances, folk stories, original essays, dramatizations of home life and typical poems.

Man has always turned to literature for inspiration. So, in seeking to inspire ideals of world friendship, literature is at once the first thought. How better can we give to a child the feeling of Universal Brotherhood than simply to let him share the experience of the poet, who has felt it deeply and given that experience to the world in a beautiful poem? Following is a list of poems which may prove suggestive:

"Ballad of East and West," Rudyard Kipling.
"Scum O' the Earth," Robert Haven Schauffler.
"Angels of Beuna Vista," John G. Whittier.
"The Madonna of the East," Henrietta M. Thomas.
"Brotherhood," Edwin Markham.
"The Land Where Hate Should Die," Denis A. McCarthy.
"The Fire Maker's Desire," John Collier.

Teachers everywhere! Let us be soldiers in the cause of World Friendship and fight with every weapon modern education can present, until the dream of Universal Brotherhood is no longer merely a dream, but a glorious living reality!

Making Vacation Count

THE Second Annual Olivet Conference on Economic, International, Racial and Family Problems will be held, August 1-28, 1926, on the Campus of Olivet College, Olivet, Michigan, under the auspices of The Fellowship for a Christian Social Order. Olivet is a beautiful village of about 600 people located in the Michigan woods, about eighteen miles from Battle Creek, and is an ideal place for a vacation. Delegates are urged to bring their families, and to remain throughout the month as the program is cumulative. One week will be devoted to each of the four general themes mentioned above, in the order listed. There will be two conference sessions each morning and one each evening, the afternoon being left free for recreation. At the first period of each week an effort will be made to discover the particular phases of the general problem which are of most concern to those present. The sessions for the week will then be centered around the most pressing problems of the delegates. The discussion method will be used throughout the conference and formal addresses will be avoided. It is planned to have from a dozen to fifteen leaders present each week who will be prepared to share their experiences with the delegates and to speak from time to time upon the point under discussion. Olivet College will operate its dormitories and dining room on a cost basis for the conference. This generous cooperation makes it possible to offer the following extraordinarily low rates, including board, room, and registration fee for program and overhead expenses: adults, $2.75 per day; ages 6-18, $1.75; ages up to 6, $1.25; transients (less than six days), $3.50 per day. The Conference is open to all who care to come. Wherever possible delegates should plan to arrive on Sunday or Monday, since the discussion of a new theme begins on Monday. Registrations should be sent in as early as possible. All inquiries should be addressed to Miss Amy Blanche Greene, Room 505, 347 Madison Avenue, New York City.

Second Interracial Conference

ANNOUNCEMENT is made that the Commission on Interracial Cooperation and the Commission on Church and Race Relations of the Federal Council of Churches are making plans to secure cooperation of representatives of other organizations, social and religious, for holding the second National Interracial Conference in 1927. A joint committee of these two organizations has been appointed and authorized to confer with representatives of other organizations interested in such a conference. The critical and tense situations between the two races in the matter of housing and industry, and in the problems of health, have aroused increased public attention the past year and the next conference will probably continue the discussion of these topics similar to the discussions held at Cincinnati in March of last year. A book entitled "Toward Interracial Cooperation," which is the verbatim report of the discussions of last year's Conference, is now published and competent critics who have read the report declare that it is a unique collection of facts and opinions which present the concrete interracial problems and methods of meeting them in local communities, north and south. Problems of housing and race relations, health and race relations, industry and race relations, the church and race relations, schools and colleges and race relations which were fully considered in open forum discussion by white and colored delegates from all over the United States, are discussed in the volume. The book is available, for anyone who wishes it, through the Commission on Interracial Cooperation, 409 Palmer Bldg., Atlanta, Ga., and the Commission on the Church and Race Relations, 105 East 22nd St., New York City.

No man is to be saved because he understands the doctrine of the Atonement; he is saved, not by understanding it, but because he fears God, and works righteousness.—G. CAMPBELL MORGAN.

Sailing the Southern Seas

BY ISAAC T. JOHNSON

We sailed from Ceylon, February 2, on the good ship, President Polk, which had carried us from San Francisco to Honolulu. She had been been once around the world and had picked us up at Colombo on her next trip. We feel quite at home as we are familiar with all her appointments and we know her officers and some of her stewards.

Many had predicted stormy weather for us when we should cross the Arabian Sea and also hot weather for the Red Sea. Neither has materialized for the sea has been quiet like the oft-mentioned mill pond and the weather comfortably warm, but not torrid.

Among our passengers is a company of astronomers returning from their expedition to Sumatra Island taking observations and photographs of the recent eclipse. Swarthmore College, Harvard and Pittsburg groups are included in these returning pilgrims of scientific adventure. Professor John Miller and three associates of Swarthmore were enthusiastic over the success of the expedition. They took with them their complete field equipment of telescopes and photographic instruments and accessories in the way of operating and constructing machinery. This was carefully packed and repacked, foundations and shelters constructed and every preparation made for any exigency which might occur. All this required months of travel around the globe and other weeks of time in life and work on the Island of Sumatra. The duration of the eclipse was three and one half minutes. Fortunately for the astronomers and for the world of science, the weather was propitious for their work. Another group of astronomers on the same Island a few miles away were less fortunate as the skies clouded over just before the eclipse. How many adventures of life commenced in hope, end in disappointment, while others no better provided for end in success. Is this chance? Our Friends of Swarthmore spoke of scientific adventure as properly classed with other lines of common activities. It was a rare treat for us to hear the astronomers tell their story. We also heard them in public lectures in the Music Room review the history and results of astronomical discoveries leading up to this effort.

As we entered the Red Sea through the Straits of Aden, we saw on the Arabian shore a range of high hills which mark the country of biblical mention, the "Land of Nod." We turned our field glasses that way and remembered that Cain is said to have made a journey hither in search of a wife. It certainly is not a promising prospect now in the absence of vegetation and any markings of human habitation.

Another day's sail brought us opposite to the location of Mecca and Medina which are back from the coast a hundred miles. All the Orient apparently at one time or another has been at the feet of the Great Prophet of Mecca or his successors. While writing these lines I look out of the starboard window to see the Arabian Plateau on which now in the distance we see the range of mountains of which Sinai is a peak. For nearly an hour we shall be able to view the mountain top where tradition has it Moses received the Tables of Stone and Jehovah talked with him. In a few hours we sail over the arm of the Red Sea where Jehovah caused the sea to stand still that his people might cross on dry land. Then follows in quick succession the view of the Suez Canal through which so much of the shipping of the world passes and which brings east and west many weeks closer together. Landing at Port Said our ride takes us through the Land of Goshen, the granary of ancient Egypt, the scene of one of the most interesting and wonderful narratives of our childhood associations and our mature Bible readings. But all this is in anticipation of the present week.

We look back upon our journey through southern India from the time we viewed the Taj Mahal at Agra as an adventure comparable to any of our trip. The great distances we travelled as we left behind Delhi, the new capital city of India, were greater than the long rides of northern India. The Indian Mutiny connects up Delhi, Cawnpore and Lucknow, but the palaces and ancient Fort of the Rajahs are monuments of the days of Delhi's magnificence. Bombay, the great western seaport and gateway to India is our next stop and around the corner from the Taj Mahal Hotel we found on the Sabbath morning an American church which has become the center of great missionary enterprise. To reach Madras on the southeast coast we had a ride of two nights and a day, the distance about the same as from Chicago to Denver. It was the dry season of the year and the parched and dusty plains were green only where the oxen and the rope on the windlasses were drawing water from the frequent wells and pouring it into the ditches. Great herds of cattle, sheep and goats were being herded wherever any pasture along partly dried up streams were found.

At Madras we stopped for a day and heard the story of how St. Thomas, the disciple, had come to southern India, preached the gospel and suffered martyrdom. The "exact spot" is now covered by a small chapel erected by the early Portugese missionaries, but now held by the Roman Catholic Church. It is a shrine of special reputed value to the Catholic Pilgrim!

From Madras we travelled southward en route to Ceylon, stopping at several interesting points. At Madras we met the workers and directors of the Methodist missions in southern India. They have many native churches and workers and a native training school. The leaders were from Ohio and trained for their work. Farther south we spend a Sabbath at Madura which is the great center for the American Board (Congregational). Here they have a flourishing college for men, occupying a large campus with several excellent buildings and good equipment. They have preparatory schools and are able to graduate from the college a small class each year. The Bible is a daily study and religious instruction is stressed as part of the work for the college degree. We attended the chapel services at sundown. The message was given by an American worker from Hawaii bearing the name of Augustine Jones—to the writer it was a Friendly name. The message too was Friendly in spirit, emphasizing the larger outlook of Christ's spiritual Kingdom.

After leaving Madras the points visited were not so much on the trail of the tourist, perhaps for that reason more interesting to us. We lived in "Rest Houses" provided by the Railway Company, in plain but comfortable beds and ate in the public dining room of the railway station; but we noted the uniform courtesy of the railroad officials and the Indian people generally from the humblest coolie to the turban-crowned moslem.

Ceylon as you will see on your map hangs from the southern end of India as though once a part of it. A steam ferry in two hours takes us from mainland to island. A week's sojourn in the valleys and hills prove to us that this tropical island may well be called the "Eden of the Orient." In beautiful foliage and flowers, gardens and plantations of tea, spices, cocoanuts, rubber trees, and rice it is rich and prosperous. In its hills and streams are found precious stones which, cut or uncut, are shipped over the world to adorn the necklaces and rings of those who seek such things. Ceylon is a crown colony of Great Britain with a governor and Council of Administration. Here, as in India, great wisdom is shown in building good roads, encouraging agriculture, providing schools and facilitating in every possible way the prosperity of the natives.

Kandy, in the mountains of the interior, is a flourishing city and center of activities of all kinds, with famous botanical gardens and experiment farms where we saw beautiful and strange plants of the Torrid Zone. With its cool breezy atmosphere, Kandy is a great hot weather resort.

Colombo is a port of considerable importance, with most modern facilities for accommodating large ocean liners. It is a calling point for many British and European lines and American Round-the-World cruisers are spending a day or more here to see the wonderful, perhaps the most interesting, of all tropical islands. We found it an attractive point for us to rest, get our mail and repack for the journey with which the beginning of this letter is the introduction.

Suggestions for Work

(Formulated by the A. F. S. C.)

After the trouble in Shanghai and Canton, China, in the early part of last summer, William and Margaret Augur, of the Canton Christian Hospital, appealed to the American Friends Service Committee for funds to enable the hospital to continue its services to the poorer people in Canton. The hospital is largely supported by income from Chinese patients, but is dependent upon outside sources for its administrative expenses. It was decided, however, that the putting of a few thousand dollars into the Hospital to be used up in running expenses would in itself give very little expression to the desire of American Friends to be of service to the Chinese people. The Committee therefore concluded to ask Lloyd Balderston to spend four months in China investigating ways and means of rendering practical Christian service.

Reports received to date indicate that Lloyd Balderston has been very active since his arrival in China. He has consulted many people and forwarded their proposals to the Service Committee. There is no thought on the part of Lloyd Balderston or of the Service Committee that Friends can even consider doing most of the things suggested. Practically every plan, however, represents a feasible way of helping bring the Christian messages to the Chinese people. These suggestions are summarized in the following paragraphs, for the purpose of bringing them to the attention of American Friends, and with the hope that some Friend may feel called to volunteer to go to China to work along some one of these lines:

1. Mr. Lobenstine of the National Christian Council of China, suggested that young Christian idealists be encouraged to go to China as engineers, or in some other self-supporting capacity, and work out their idealism in connection with their bread and butter work. This same suggestion was made by other people, particularly some who are already engaged in engineering work. As such concerns would not employ men whom they have not seen, Lloyd Balderston suggests that young men who are apparently well qualified for such work be sent out on approval. If they were accepted for the work, passage money would be refunded, and the money used as a revolving fund to send out more young men.

2. That decided efforts be made to encourage business and social organizations having representatives in China to become more active in developing a spirit of brotherhood and good-will.

3. Help make the Community Church at Shanghai a real factor in the life of the foreign young people resident in Shanghai. The type of person needed is "a mature man of forceful personality and who has a live spiritual message."

4. That in an effort to bring the Americans and British closer together, a truly international paper be founded and published in Shanghai. It should be a high class newspaper, and not nationalistic in any sense. Funds could be raised in England and America.

5. The need for public health work is so great that young American physicians should be encouraged to go out to China to engage in such work. Also that Friends should assist in making it possible for a young Chinese physician, who is now at Johns Hopkins University, to go out to China to devote himself to public health work.

6. In an effort to make the Chinese better understood in America, Dr. Hsiang, of Foochow University, suggested the working out a plan whereby articles written by capable Chinese could be published in American magazines and papers.

7. Dr. Ward suggested that there is a great field for service in the bandit-infested areas of China. Young people who wish to exemplify the gospel of life have a great opportunity to work out idealism among these people. The workers would have to arrange to live on the soil, as any sort of convertible wealth would be a bait which the bandits would hardly pass by.

8. Several people in China suggested the development of regular correspondence between Chinese boys between 12 to 18 years of age and American boys.

9. Friends should take a far greater interest in the changing attitude toward missions and missionaries in China. Much good can be done by encouraging the Mission Boards at home to reconsider old policies.

10. At a Faculty Meeting at Foochow University, the suggestion was made that moving picture films could be used to acquaint the Chinese with what foreign countries are like and what they think about, to very good advantage. A tour could be made of the inland regions with a self-contained machine and the speaking could all be done by Chinese.

11. Miss Josephine E. Budd emphasized the desirability of working out some practical scheme for instructing the coming women in China in domestic science. It is not the thought that Western cooking should be introduced into China, but that there should be a synthesis, due weight being given to Chinese methods and materials.

12. Dr. Olt urged that help be given in the work of combating hookworm. He needs not only some further assistance in China but assistance in collecting funds in America.

13. A slideograph machine for the continuous display of health slides in the waiting room at hospitals would be a splendid way of educating Chinese on health matters.

14. There is ample opportunity for young men or women to do public health work.

15. The Canton Christian Hospital is spoken of as one of the best opportunities for Friends to render service in China. It is the oldest hospital founded by foreigners in China. It is, however, a Chinese hospital, and 85% of its funds come from Chinese people. It has recently secured additional grounds, and is expecting to enlarge its facilities. The various foreign mission boards have been making small contributions either in money or personnel, but the time has come when the entire hospital must be reorganized. Many people in China suggested that the Friends were a suitable group to undertake the reorganization work.

16. Friendship Village. One of the first suggestions that was made to Lloyd Balderston was that Friends should help with the better housing movement in Shanghai and other cities in China where there is so much over-crowding. At the present time, mill workers and others have to pay exorbitant interest on borrowed money and in rents. Lloyd Balderston suggests the establishment of a building and loan fund. Twenty-four two-room houses can be built for about $2000. Persons occupying the houses could pay for them in a ten year period.

Philadelphia.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

NEW BURLINGTON MEETING

The series of meetings which began February 17, at the Friends Church at New Burlington, Ohio, closed Sunday evening, March 7. The services were in charge of Jehu Reagan and wife of Carmel, Indiana, assisted by Earl Folger of Shirley, Indiana, who had charge of the music. Those who had the meetings at heart were praying for a strengthening of the church and that more devotion to its work and service might result, and feel that this has largely been accomplished. Two special services for the children of the public school were held, and a service for the older people of the community was held Sunday morning, February 28. The services were a blessing to the church and its influence has been for good in the community. The illness and death of Mr. Folger's father-in-law made it necessary for him to return home a few days before the meetings closed, much to the regret of all. Mr. and Mrs. Raleigh Bogan of Cæsar's Creek Meeting were present at the sessions and their gifts in song were very helpful.

National Park in the Smokies

Life Among the Mountaineers

In a recent report, J. Edward Ransome gives the following information regarding a proposed national park in the Great Smoky Mountains. His description of natural attractions of the suggested site offers an alluring invitation to all of us to turn tourists and campers and go to August Quarterly Meeting at Oak Grove. The new Meeting House probably will be ready to receive us even before the park is opened, while the natural forests and rhododendron thickets have waited there for years.

Following the brief outline of park plans, Pearl Redding gives us another of her delightfully vivid sketches of life in these same mountains, in which we catch reflections of progress and new life.

R. M. S.

The proposed National Park in the Smokies, the site of which lies just to the east of us a few miles, will be nearly equally divided between North Carolina and Tennessee, comprising about three hundred square miles. It is the policy of the Government to buy no land for parks. National Parks can be made only from lands already owned by the Government or from lands given to the Government for such purpose, consequently East Tennessee and Western North Carolina are putting on a drive to raise money to buy this area in the Smokies and present it to the Government, which will then proceed to build roads and make it accessible. Knoxville has already made its drive for $250,000.

There are 137 species of trees and 174 species of shrubs listed in the report on the Southern Appalachian region, practically all of which may be found within the limits of the proposed National Park. It is here in the Smokies also, due to the great rainfall, that the hardwood trees attain their greatest size and luxuriance. While this is true of the hardwoods, there are also good pines of a number of species and, at an altitude of above 4000 feet, the largest stands of spruce left in the country are found. Hemlock also grows freely. This is also the stronghold of rhododendron which grows so thick as to be impenetrable without an ax, often overarching and hiding streams from view. The mountaineer says of rhododendron, "It is boss," meaning it keeps one back, you cannot pass through it.

This National Smoky Mountain Park which at present seems to be a probability, will doubtless bring many tourists to East Tennessee and annually be productive of several million dollars. Just how all this will affect the communities in which we are particularly interested, remains to be seen.

J. EDWARD RANSOME.

Things are still happening here in the mountains, swiftly, slowly, some tragic, some pathetic, some triumphant, all having an immense bearing upon the different communities individually and as a whole.

LIFE—TRAGIC AND TRIUMPHANT

Our greatest and ever present evil which seems to be the cause of so much suffering and misery, is that of making and bootlegging poisonous intoxicants which is always accompanied by the carrying of pistols and guns, a very good combination to cause all sorts of trouble. Within the last eight months, four murders have taken place around here within about a ten mile range, all caused by whisky or women, in some cases both. One of these murderers escaped justice by leaving the country. The other three cases are to come up in the criminal court which is set for next week. Mr. Ransome had charge of the funerals of two of the victims which took place exactly three weeks apart. The last one was a week ago last Monday. He is bold enough to take a strong stand against the whisky element on such occasions, to the great satisfaction of many, and dismay and disgust of others. One of these victims was a young man, shot and stabbed in a fight with other drunken fellows. The other was a young married man shot down without cause by his whisky-crazed brother who says he doesn't remember a thing about it, but is deeply regretting it now as he languishes behind the bars in jail. The murderer hasn't been out of the penitentiary long. Both men belong to a family who have dealt in whisky all their lives. A wife and two children survive the last man who was killed.

But this is the dark side of life here. Let us turn to a brighter and more hopeful side.

I might begin by mentioning the beautiful sunshiny day outside. Spring is opening up but the weather is still a little cool. Early flowers are budding, early trees and shrubbery are putting out their leaves. Green grass is coming up. Birds are singing in the nearby trees. Just awhile ago we were watching a pair of cardinals busily looking for breakfast in the yard. Some of the largest and prettiest jays I have ever seen make their home here in the grove. My school closed a week ago last Friday and I am staying with Mr. and Mrs. Ransome for a few days. It seems about like coming home here, a place of rest, confidence and inspiration. Farmers are plowing, making gardens, and dotted here and there are the white, canvas-covered tobacco beds where the seeds are sown, the plants to be later transplanted to the fields. It seems that tobacco is to be grown this year on a larger scale than ever before in this country, the result of the work of county agents. I do hope that tobacco can soon be made as unpopular as whisky and be put out of business entirely. I am very glad that a few people in the community where I have been working for years have quit in the last year.

In the Maynard's Chapel district, many things seem to be taking an upward, forward trend, for which we thank God. The Sunday School is progressing slowly but steadily and surely. The average attendance last year was 28. The new year was started with all expenses paid and a little more than $2 in the treasury. That sounds small perhaps, but if you knew the real conditions here you would say that was encouraging. The reputation of the community is changing and some people outside are very much surprised to hear that it is much more peaceable than it used to be. The prayer meetings are still kept up with very much interest and increase of spiritual life. Older men and women and some young people have led the meetings for the first time in their lives this winter. Not many decline to do it when called on to lead the meetings. It is a means of great development for them. Five new names have been received recently for membership, these making about fourteen new members this year at Maynard's. We are expecting more. Spiritual life seems to be developing in some of the homes. Not long ago one of the young men, 18 years old, came home for a week-end visit from Friendsville Academy. On Sunday morning his mother, before breakfast was served, told the other children to wait, that she was going to ask the young man to return thanks at the table. When they had gathered around the table, the mother looked at her son and asked, "Won't you return thanks this morning?" The young man looked at his mother with a smile and answered, "Yes, mother, I will," and proceeded to do so much to their satisfaction and happiness. If you knew the young man you would know this was a great thing for him.

I am leaving here Saturday morning for Johnson City, Tennessee, to take a twelve weeks' term in the Teachers College there. Expect to arrive home the first of June, then return here again in July and teach again in the school at Maynard's Chapel. This will be my fifth year there.

Sophia Pribbenow is still progressing nicely with her school which will close a week from tomorrow. She is serving her community well and is loved very much there.

Mr. Ransome is very busy with the added responsibility of erecting the new church here at the Grove, which promises to be quite beautiful and commodious. I feel sure it will fill many needs for the community, as well as give higher ideals for the future. I wish I could tell you how the lives of Mr. and Mrs. Ransome are reacting on these people here. I trust more people will feel inspired to give funds to complete the church, also to help by giving money to assist in keeping the splendid bunch of boys and girls at Friendsville Academy, thereby helping to erect lives or temples which will last throughout eternity.

PEARL REDDING.

FROM THE CROSSING OF THE WORLD WAYS

Travel Glimpses From Highways and Byways of Orient, Gleaned From Personal Letter

At Sea, Lat. 6° South
Long. 178° East.

As you see by the heading we are almost at the crossing of the world ways over imaginary lines. Sailing north by east we are almost at 180° east of Greenwich, by common consent of navigators the place where east and west really meet. Today we are in the extreme Orient, tomorrow we will be in the extreme Occident, and will have two Fridays; while our sister ship, The Niagara, coming the other way will skip from Thursday to Saturday—but as somebody in the Bible said about something else, this is all a great mystery understood only by the elect. Then the next day we cross the equator, that greatest of all the imaginary lines on the earth's surface, when the Southern Cross becomes almost invisible on the southern horizon; and the North Star which we have not seen for three months will appear on the water's edge at the north. In the meantime our good ship the Aorangi has a dignified pitch and an easy restful roll in the long Pacific swells which come down in rollers of marvelous blue from the windy north.

We have had a very satisfactory trip thus far; partly in the highways, but mostly in the byways, of the East and have carried out most of our plans as originally proposed. We have been through the Khyber Pass to the northwestern frontiers of India at the border of Afghanistan; and up to the Vale of Kashmir between the snowy ranges of the Himalayas, and have had lunch in the Gardens of Shalimar where Lalla Rookh was married and lived. We have explored the cave temples of Ellora, the most remarkable rock-cut temples in the world; they are in the domains of the Nizam of Hyderabad who has 100 wives, numerous palaces and many scores of camels and elephants. We have seen the Towers of Silence in Bombay where the dead Parsees are quickly and quietly eaten by vultures. We have seen all kinds of images and relics of Buddha, including one of his teeth, which is preserved amid much state in a temple at Kandy, "in Ceylon's lovely isle;" where every prospect pleases and even man has ceased to be vile.

We have attended meeting in the most southerly Friends' Meetinghouse in the world at Hobart, Tasmania, and we have conversed with Friends who have no meetinghouse but are the most southerly group of Friends in the world at Dunedin, New Zealand. We have attended First Day meeting and Monthly Meeting at Aukland, New Zealand, which we believe to be the most flourishing meeting in the Southern Hemisphere and the most easterly meeting in the world, being the nearest to 180° longitude east of Greenwich, and whose members have the most attractive little meetinghouse, in a setting of subtropical trees and flowers I have ever seen in any hemisphere; excepting only that at Croton Valley, New York, the home meeting of our recently deceased Friend, James Wood. We have also attended Sydney, Australia, meeting and dined at the home of Emma Benson who edits the *Australian Friend*. All the Friends we have met in Australia, Tasmania and New Zealand have been most friendly and hospitable and the names of Rufus Jones and Elbert Russell are familiar household words with them; second only to that of Henry Ford, whose personality is by far and away the most familiar one in the world at large today; and those people have actually a number of new Ford jokes which have not yet crossed the equator.

In these travels and experiences we have for the most part been out of the lines of usual American travel and sometimes for weeks on end we have met no Americans, and indeed very few in all. Just now we have a party of fifteen on this ship, mostly from the Pacific Slope who have been down on a round trip to Australia. In addition to the above somewhat diverse things, we have seen in New Zealand the various natural phenomena which are said to rival Yellowstone Park—but which I don't think do—to-wit, geysers, boiling and bubbling mud pools, boiling springs and such freaks of nature, with some still smoking volcanoes and extinct craters without number. As a matter of fact the Auckland people claim to have fifty or more extinct craters within the city limits, and up at Rotorua the Maoris do all their cooking in community boiling springs, which are most efficient, but have the disquieting habit of breaking out in new and unexpected spots, such as under their meetinghouse or under the grave of a deceased Maori chief.

About all these things I could tell you if I had time to write and you the patience to read; even although in the meantime the Aorangi is getting a more determined pitch and a more disquieting roll; an old lady who has been embroidering a set of doilies has just come along on her way down below and has stopped to tell me that she shall eat no dinner and shall not finish the doilies by the time we reach Honolulu unless the sea subsides. I also notice others quietly going below, but Elizabeth and I are to have a dinner party with some of our Scotch friends and will no doubt be on hand.

We plan to reach home about March 21 and shall probably remain during the summer and autumn.

ABRAM S. UNDERHILL.

Feb. 18, 1926.

The very mission of Jesus is to call sinners to repentance, that they may become members of the kingdom of heaven and have fellowship with God.—H. B. GROSE.

GIVING AND RECEIVING DEMONSTRATED

Mildred White Tells How Christmas Was Celebrated At Ram Allah

Can you imagine our ninety-odd boys sitting on the floor in the big sitting room on Christmas eve, looking with sparkling eyes at the Christmas tree twinkling with candles and bristling with mysterious packages? They had a program first, including a little play in Arabia in which the characters represented King Herod and the Wise Men. A beautiful electric star glowed in the tip of the Christmas tree and this was "His star in the East." Their brilliant Oriental costumes looked beautiful in the soft light from the tree, and they gave the scenes very impressively. One of the Wise Men was our "Mohammed" from Attara, and he entered into it with real appreciation. My class of ten boys (the first class of the smallest boys) were asked to take part, and they were eager to do something. The big slow Moslem boy recited with laborious care one verse of "O Little Town of Bethlehem," then the nine others who are little spry fellows, stood up in a charming row and recited Bible verses in English beginning with the letters of Christmas. They made red and gold letters, themselves, (with the expenditure of an endless amount of patience and mucilage), to hold up, and felt their responsibility tremendously.

The last number on the program was of course "The Night Before Christmas," and then a camel bell tinkled (I mean a reindeer bell) and in came a fat jolly Santa Claus with a pack on his back (my piece bag) and then excitement ran rife. It was hard for the throng to keep its seat and it kept rising on its knees and wriggling about, "whispering "I haven't gotten anything yet," etc. I'll never forget the littlest Moslem boy's face when the tree yielded up a tin monkey climbing a string, for him! He just squealed and chuckled and hopped first on one foot and then on the other while I helped him untangle the string and start the monkey climbing. People in Iowa had been responsible this year, I think, for the gifts of eyeshades, combs in pocket cases, paint boxes, marbles and snap-shot albums which the tree showered down for us. There was a bag of sweets for every child, too. (If you like salted pumpkin seeds and peanuts, I do wish you could have been present!) I gave my bag of these to a child who I felt needed it worse and would appreciate it more than I. They were a happy group of boys as they trooped off to bed.

The next day we had the Christmas service in the meeting house. We all took gifts of money, clothes or food for the

poor people. The money is to be sent for the relief of the Damascus refugees, I believe. The night the Girls' School gave a Christmas Cantata, to which we were all invited. The new assembly hall, with its shining chairs and its festoons of Christmas green and its rows of happy young faces, was really a beautiful sight, and enough to gladden the eyes and heart of the most pessimistic of Quakers (if he or she could have been there).

The village schools fared royally this year at little expense because of the trunk full of dolls from America and a big box of things collected and given by a class of girls in a Jerusalem school.

On the day we went to the exercises in Taybeh we had eighty children, four visitors, the teacher and a row of mothers and infants—all in one small room, beside the Christmas tree in the corner. You won't believe this I know until you see it with your own eyes. The oldest girls received little scissors, the middle-sized ones had combs, the boys balls, and twenty-five little girls had dolls. We had tried as always to be economical in the purchase of sweets but my heart failed me when I saw the rows of eager eyes and the mute appeal on the face of a little cross-eyed boy who has come to school all fall just expressly for the sake of this occasion, and I sent a woman out the back door after more peanuts and pumpkin seeds that none might go empty away.

One of the visiting ladies gave a good little Christmas talk after the exercise and I said a few words expressing the love and good will of the people in America who had sent the gifts. They all changed "Thank You" in English and then we adjourned to the courtyard to have our picture taken in a body.

A WISE TEACHER

The day I took the Christmas things to Dair Gassaneh the teacher, wise in the ways of children and village folk after many years of service in teaching, said cannily, "Now Miss White, several girls have started into school just this last week because they heard about Christmas last year. Now I'll just keep these things until they get used to coming and then we'll have Christmas." Though surprised, I saw her point, and we'll try it this year. That day the school was closed for vacation. The younger teacher was to be engaged during the holidays and married soon and the girls knew she wasn't coming back. It was the most lachrimose leave-taking that I have ever seen. There are sixty-five girls there and nearly all were present that day. They all cried. One little black girl with a red bandanna over her head cried so loudly and made such wry faces in her grief, that even Nameh, who has a tender heart, and usually mingles her tears with the tears of those who weep, had to go behind the schoolhouse to laugh. They were crying partly from sadness at parting with Miss Karimeh but mostly because there was to be no school for two weeks. Dragging days in Dair Gassaneh with no school and no teachers for two weeks!

The big girls put on their black veils and the girls followed us down to the car in a long sobbing line. Winding through the crooked streets we departed from the empty school like a funeral train, passing on the way, I must confess, the grinning faces of some of the older inhabitants who had come out under the impression that somebody had unexpectedly died. I tried clumsily to comfort them with cheering words about the reopening of school fourteen days hence and of the Christmas treat laid up for them. One brave child about thirteen years old removed her hand from one streaming eye and choked reproachfully, "If you only won't take our teachers away for vacation, we don't want any presents." Dear hungry little hearts! I wish you could see them.

DOING OUR SHARE TO HOLD THE ROPES?

General Secretary Makes Earnest Appeal for More Adequate Support of Work

Most Friends have heard the story of the crowd of people who stood beside a raging stream and watched the swirling waters carry away a boy. Suddenly a man elbowed his way through the crowd, hurled a life buoy into the water, shouted to the people on shore to hold the rope attached to it and then jumped into the water. Breathlessly the crowd watched him as he made his way to the boy. After grasping him he reached for the life buoy only to find that the people on shore in their eagerness to watch the rescuer had failed to hold the end of the rope.

Forty-five of our own Friends whom we have known in other days have voluntarily and with the sanction of the church gone into other lands with the message of redeeming love. Margaret Parker and Dr. Bond are ministering daily to many pain wrecked Africans who, were it not for their kindly ministrations, would have no access to medical care. They and the others on the Africa field, have daily opportunity to minister to the spiritual needs of the people about them. Shall we let them feel that we have dropped the rope of financial support which is so necessary if they are to continue their ministry of teaching, healing, preaching and cooperating with the native church? There are Edward and Marion Kelsey, Alice W. Jones and others in Palestine who come into daily contact with scores of eager, alert boys and girls who look to them for inspiration, information and spiritual guidance.

Sada Stanley and Alma Swift and their fifty and more boys and girls are, with others, working for the regeneration of many people in Jamaica. In Cuba, Merle and Carrie Davis, Emma Martinez, Henry and Alma Cox and Iva Pickering (now broken in health) go about their daily duties eagerly looking to see how well Friends are standing by them. Along our southern border our veteran missionaries Nancy Lee and Mary Pickett together with some younger Friends are seeking to carry to the Mexican people a message of love and good will. Shall we leave them without our hearty support?

On all these fields are bright, eager children who are now having a chance to learn to read and write, to be clean in body and mind, and to know the Savior who is interested in little children. These thousands of black, brown and white boys and girls are intently gazing toward America these days to see whether Friends are going to continue to help them.

Churches have sprung up in our foreign fields. They are made up of people who have accepted the gospel story as told to them by our representatives. The Christian life is new to many of them; church work is different and difficult for their unskilled hands. They need help and guidance and support until they can walk alone. They, too, look toward Friends with eyes that seem to say, "Do not leave us yet. We are young and tender. Some day we can walk unaided, but now we need your strong support." After giving them the initial inspiration and start shall we now leave them by themselves?

Another group awaits an answer to the question which heads these lines. Ignorant, sin-marked, restless, groping, what a pitiable group it is. It is made up of those who have not yet been brought face to face with Christ. Shall they be denied? And a quiet, tender, yearning sufficient Christ looks upon these thousands abroad and Friends at home. With eagerness he watches to see whether Friends will continue to generously share him with the people of Africa, Cuba, Jamaica, Mexico and Palestine.

On March ten, $28,000.00 in round figures was yet to be provided to complete the Foreign Board's budget. May it not be that on the last Sunday in March several thousand dollars will be given by generous Friends. Let us hold the rope so firmly that our fellow workers abroad may be assured and encouraged to carry forward their splendid work.

B. W. B.

Elizabeth Marsh, Secretary of Young Friends Board of the Five Years Meeting, Richmond, Indiana, spent a few days, the last of February, at Nebraska Central College, and at North Midland, Nebraska, attending several Friends Meetings, while on her way to California.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE BAPTISM OF JESUS CHRIST

BY ALBERT L. COPELAND

He shall baptize you with the Holy Ghost.
—Luke 3:16.

The words of the last prophet of the old dispensation are big with meaning. He was the prophet most blessed of all that holy line for it was his privilege not only to foretell the coming of the kingdom of heaven but to see the beginnings of that which he foretold.

Jesus, according to John the Baptist, was more than a man. He was "the Lamb of God that taketh away the sin of the world." He was One who in his power and offices was above the ranks of men. While Jesus Christ touched man at all points he was the one at whose call the Holy Ghost would come from heaven to dwell in the hearts of men. It was the privilege of the prophet to preach repentance and baptize with water, a priestly rite, in preparation for the coming kingdom, but it was reserved for Jesus the Messiah and Saviour to accomplish regeneration of the soul and to baptize it with the Holy Ghost to make it pure and powerful.

There are four major points in which the offices of John the Baptist and Jesus the Christ may be compared and contrasted. These points are doctrinally basic and on them hinge some of the most significant teachings of Friends. Our interpretation of the Gospel is a spiritual one and it is not always readily apprehended by those who have been taught to regard the observance of the ordinances as binding or essential. In this text and the supporting Scriptures Friends and others may find good reason for making the operations of saving grace inward and spiritual which no rite or ceremony can improve upon.

The Scriptures are very clear in distinguishing between the baptisms of John and Jesus. It is certain that John baptized with water only and it is equally certain that Jesus baptizes only with the Holy Ghost. (Matt. 3:11; Mark 1:8; Luke 3:16; 24:49; John 1:33; 4:2; Acts 1:4, 5; 2:33; Eph. 4:5; Titus 3:5, 6.) Jesus, as "a son of the law" submitted to the baptism of John and thus certified to the validity of John's mission and prophecy, but he himself did not administer the rite to any one, for he came "to fulfil the law and the prophets" not to perpetuate Jewish typical practices.

The baptism of Jesus differs from the baptism of John, and of all others too, in four significant points, viz.—

(1) In the person administering baptism;
(2) In the manner of administration;
(3) In the means employed; and
(4) In the effects of the baptism.

In studying these points we should keep in mind the functions of the priesthood under the law. The law and its ritual were God's method of setting forth two major facts, (1) that man is a sinner and is in constant need of a Saviour, and (2) that God is the Saviour who meets all man's spiritual requirements. The service and the material equipment of the tabernacle were typical and pictorial representations of the great spiritual salvation which God would reveal in the fulness of time when every blessing and grace outwardly portrayed in type and figure of the law would be inwardly and spiritually obtained and experienced under the reign of grace which Jesus Christ the Messiah would usher in. This will appear more fully as we consider the four points which characterize his work and offices.

First—The person administering Jesus' baptism is not a man, but God the Son who, as our great high priest, mingled with men while he made his sacrifice for sin and then went into the holiest of all, heaven itself, to present the tokens of his sacrificial, expiatory, and substitutionary death before God whose laws men had broken. The Son and his sacrifice being both perfect and acceptable to God, the Son remains at the right hand of God and administers the rites pertaining to his priestly offices, one of which is the rite of baptism. John the Baptist well said that his follower was "mightier than he" for Jesus is greater than John as God is greater than a chief prophet.

Second—The manner of Jesus' baptism is distinctive for it is inward only. John's external application of water pictured an internal work. Jesus' baptism is an internal spiritual application which produces an internal spiritual effect and the resulting external manifestations bear witness to the grace bestowed. All the diverse washings and cleansings of the Mosaic code head up in the true and spiritual "washing of regeneration and renewing of the Holy Ghost" wrought by the Saviour.

Third—The means employed by Christ in his baptism is not a material substance but a divine Person, God the Holy Ghost, alike in being, person and essence with God the Father and God the Son. Here is disclosed the secret of the mightiness of the baptism to which John said his baptism would yield. In the law and the prophets the Holy Spirit is typified by three things, water, fire and oil. Cleansing, consuming and mollifying is the Holy Ghost when Jesus bathes a soul in this divine Person. When John the forerunner announced his withdrawal in favor of Christ he was making way for type to be succeeded by antitype, for figure to become fact, for pictured truth to become concrete personal experience, for hope to find its realization in attainment, for shadow to grow into substance, and for predicted communion with God to become a reality.

Fourth—Jesus' baptism with the Holy Ghost differs in its effects from John's baptism with water. The purifying and cleansing of the soul typified by John's ministration is blessedly realized when Jesus baptizes with the Spirit. Under John the minds of men were prepared for the idea of the kingdom, but in the work of the outpoured Holy Ghost the minds and hearts of men were settled and established in the kingdom already come. Cleansing water, refining fire and mollifying oil are but types of that tremendous miracle of grace wrought by Jesus Christ when he seals his acceptance of an entire consecration by his baptism with the Holy Ghost.

The giving of the Spirit was the crowning blessing of the Saviour to his disciples. His promise to send the Comforter was fulfilled and with power and unction Peter declared that Jesus' promise was applicable to his hearers, to their "children, and to all that are afar off, even as many as the Lord our God shall call unto him."

The baptism with the Holy Ghost accomplishes much in the soul and life of the recipient. The varieties of the Spirit's manifestations are endless but these are all grounded in a few definite changes and miracles wrought in the heart. Jesus' baptism cleanses the heart of the believer who seeks and obtains it. It gives power and unction in service, qualities for which there is no substitute. It sanctifies wholly, makes holy, purifies the affections, destroys the body of sin, the old man, carnality; and produces perfect love or Christian perfection. It produces true holiness inwardly and the fruit of the Spirit outwardly. It crowns the life of the believer and seals his sonship with a vital, personal and precious fellowship which is with God and with his Son Jesus Christ.

Paoli, Indiana.

VISION AND HUMILITY

At least one-half of what we miscall humility, especially the habit of self-accusation and self-abasement which passes for a deep sense of sin, is the fruit of self-obsession. The chronic depression and despondency which go along with a certain type of religious temperament are simply the outcome of lacerated pride. We are disappointed with ourselves, not because we are humble, but, quite on the contrary, because we thought too highly of ourselves, and are wounded in our pride. "We are angry," says St. Francis of de Sales, "because we have been angry; impatient at having shown impatience." Pride is known most surely not by its swagger, but by its quickness to grow bitter and despondent. The soul that is truly humble takes its faults quietly, and goes on afresh in confidence and hope. For humility rests not upon self-contemplation, but upon a vision of God.

—E. HERMAN, in "Creative Prayer."

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative, constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

OUR MEETINGS FOR WORSHIP

Editor THE AMERICAN FRIEND:

At a conference of Young Friends recently held in Boston, quite a discussion was started over our traditional Quaker worship. Since that time, I have felt a concern to express my own views on that subject. The letter of William L. Pearson on "Worship in Friends Meetings," reminded me again of my intention. Hence this letter.

Traditional Quaker worship is very beautiful in its simplicity, and I find in it spiritual help and uplift. There are many, however, who cannot worship in that type of meeting, for they have not the spiritual capacity to meet its demands. The true Friends Meeting is for the few who have been trained in Friends principles, or who have something of the mystical in their "make up." There are many, especially young people, in our midst, who are interested in our message, but who cannot appreciate our meetings for worship. Have we nothing for them? Are they to be lost to our Society? I do believe that we have a message for all, and feel that it may be given independently of a peculiar "form of worship."

Which is more important, our traditional Quaker worship, or our Quaker message? Are they one and the same thing? If a particular type of worship is our message, then, by all means, let us stick closely to traditional Quaker worship. But if we have a vital, virile message, as I believe we have, let us bring it to the world. In our old type of meetings we have failed to hold our young people, and have attracted very few outsiders. If the world will not come to us, and it has not, let us go to *it*. If pipe organs, and choirs, and programmed meetings will help, as I believe they do, let us have them. I believe in the "Quaker variety" of Christianity, and I want the world to know about it.

LEROY E. DEMARSH.

North Weare, N. H.

WHERE TO RETRENCH

Editor THE AMERICAN FRIEND:

As I sit here in the peace and seclusion of our parsonage home, having read the recent bulleting of the Foreign Mission Board, I feel constrained to put on paper some of my meditations, that perchance, the seed sown by the wayside might fall on fallow ground, and bear fruit for the Master.

Do we place a proper value on the human soul? This is a question that is repeating itself over and over in my mind. Let us turn to the Scriptures. What was the value that Christ placed upon the human soul—yours and mine? He valued it so much that he left the companionship of the Father and the holy angels, bore the likeness of sinful flesh, and he that was King of Glory "had not where to lay his head." "He endured the cross, despising the shame," WHY?

He came, he died, he arose.

We can express in six simple words some of the most vital facts on which our faith is built. But we will have to supplement, by the help of the Holy Spirit, for pen cannot adequately portray the half that sacrifice has meant—the price that Christ paid for each individual soul that has been born into the kingdom of God since he has completed his work on Calvary.

So we exclaim in the words of the prophet Isaiah, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Oh! that we might return to the simplicity of faith and living that our forefathers enjoyed. That the Holy Spirit might truly dwell in, and operate through our humbled lives. Methinks there would be plenty, and to spare, to carry the gospel to every creature, without our missionaries giving health, and even life itself, that souls may hear the gospel story.

My soul cries out to God that his children may awaken to the awfulness of allowing even one soul, for which he died, to go down to eternal death, because we love ease and luxury more than we love souls. Oh! dear God, help us to retrench on our own expenses, even though it seems that it would be giving up some of the necessities of life, but let us not retrench on the winning of priceless souls. Help us, as the widow, to cast in our "mites," the all that we have, and trust thee to supply "all our needs, according to Thy riches in glory."

MINNIE E. CLEMENTS.

Waterbury, Nebraska.

SHALL THE PASTOR MOVE THIS YEAR?

Editor THE AMERICAN FRIEND:

At the end of every year some pastor faces the important question, shall he move? Some one is reported as not liking him. Some one else has refused to pay. A third has not been regular in attendance.

The Sunday School is large and the church attendance is the best in many years. The prayer meeting attendance is good and the meetings interesting. New faces are seen nearly every Sabbath in the congregation.

But, things have begun to stir. Brown thinks there should be a change. It is reported to the pastoral committee and some one informs the pastor.

Oh, for a pastoral committee that could and would weigh the conditions and were able to sense the time closing a pastor's labors without such embarrassment. One or two grumblers are heard and placed on the scales and without placing the rest of the satisfied congregation on the other side, they take him the complaint.

Did you ever stop to think that there might be need of laboring with some of your members as well as with the pastor?

So the pastor is brought face to face with the question, to move or not to move. It comes just after some peculiar successful piece of work. It often comes just following some appreciated effort for the whole community. He does not understand it. No one understands it.

If some people could be persuaded to change their ways, their moods, and be men and women rather than children, many a pastor would not have moved.

Have you ever considered that Brown might be wrong about the pastor? That Smith had not paid regularly on any pastor's salary? That Jones was always the one who started the subject of changing pastors? Perhaps if your pastoral committee would keep a record and look up past data, it would surprise them. They might feel that the pastor was not always to blame.

If this pastor moves and another comes, do you have any guarantee that Brown, Smith and Jones will like him any better or pay up any more regularly? Has the pastor that is coming ever been asked to leave any place? Why is he leaving where he has been? Is there a Brown, Smith or Jones in his meeting? I think the pastoral committee should investigate.

A pastor must face these trying questions and keep in mind that he is trying to please the Lord as well as some people. There is much to be taken into consideration and there should be much prayer by pastor and people before such a move is undertaken.

A pastor has only become acquainted and ready for service in one year. It takes three or four years to win a place in a city or community. When one has won such a place, and reached a position where he could really be useful to a whole community, why sever that relation at that critical moment?

We need faithful, well educated, prayerful pastors. Men and women who will use good judgment, preach a constructive gospel, and function in a broader and deeper way than ever before. But we need also churches and committees with discernment and discretion who can help to make a pastor's work successful.

For the sake of the churches and the pastors we should seek to work together harmoniously.

E. HOWARD BROWN.

Marion, Indiana.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE AMERICAN PULPIT

Edited by C. C. MORRISON

The Macmillan Co., 384 pp., $2.50

This collection of sermons is unique, not only in variety of thought and expression, but particularly in that a pen portrait of each of the twenty-five ministers precedes the sermon submitted on invitation of *The Christian Century,* because he had been chosen by a poll of all the Protestant ministers in the United States, nearly 25,000 of whom cast their votes, as one of the twenty-five foremost living American preachers. The facile pen of the erudite editor briefly depicts the character and attainments of these most influential preachers, all of whom are as different as heredity and environment from different centers could well produce, with one common denominator, in the recognition of Jesus Christ as Savior and Lord, to whose ministry they are faithfully devoting their energies.

Those who have followed these sermons as they appeared every other week for the past year in *The Christian Century* now may have the pleasure of reading them rapidly in succession and comparing them with much profit, because neatly bound in a handy, inexpensive volume. They are arranged in alphabetic order of the men's names, including men from five of the largest Protestant denominations in the country, with the Congregationalists slightly in the majority and an equal number of Presbyterians and Methodists. It is interesting, however, to note that several of these ministers have served for a time in more than one denomination.

Many are the angles of approach to truth in this compilation of pulpit discourse, and some expressions suggest personal bias on the part of the speaker, but a careful, unbiased perusal of each sermon compared with the others in the light of the biographical sketch, the denominational color, and the geographical setting, will abundantly repay the reader, particularly if interested in modern homiletic attainments and in exposition of spiritual truth as understood and expressed by great Christian leaders who are thus able to mirror the mind of the Church.

The arrangement puts Charles Reynolds Brown's "The Sense of Hearing" first, and James I. Vance's "The Old Rugged Cross," last. George A. Gordon, with forty-one years in the pulpit to his credit, is possibly the oldest, over against the youngest, Ernest F. Tittle, who recently passed his fortieth mile-stone. Both are masters of homiletic discourse and treat respectively and admirably, "The Sense of Obligation" and "Evolution and Religion." As these men are all great favorites, it might seem presumptuous to choose any one sermon in preference to the others, or to mention one man as more influential than another, yet each reader may exercise his own prerogative uninfluenced by the judgment of another. When we have classified them, according to our best ability, and have put many of them into several categories because of their varied phases of emphasis in the realm of truth and of excellence in the field of expression, we may find in conversation with other readers of this volume that their estimates differ in part from ours. But even those who hold different opinions may render us a real service by making us check up on our own conclusions to be sure that nothing has been omitted which makes for sound judgment. Overlooking such points of difference the candid reader will here find an abundance for acceptance and appreciation that is informing and inspiring, that challenges faith in Christ and fellowship in his service.

THE SIGNIFICANCE OF THE CROSS

By GEORGE H. MORRISON

George H. Doran Co., pp. 72, 85 cents

The three parts of this book are the outlines of lectures that attempt to reveal the paramount significance of the great sacrifice as indicated by its prominence in the gospels, and its remarkable character and extent of the statements concerning it. In the main, it is an argument in defense of the theory of substitutionary atonement. It deals with the significance of the cross, first, for Jesus; second, for God; and third, for man. The argument is that the death of Jesus did not simply draw men to God by revealing his love, but that it represented the punishment which God, as the just moral ruler of the universe, had to inflict on sin before he could forgive it. All the gospels are used indiscriminately as sources of information regarding the words of Jesus. "The significance attached to the death of Jesus, as indicated by the words which the evangelists put in his mouth, represents not an afterthought or a subsequent theological interpretation, but the actual consciousness of Jesus."

He answers the objection, that a just God could never sanction the cross nor require for forgiveness of sin any such awful event as Calvary, by relating the incident in history when George Fox was confined in a gloomy dungeon, and a friend went to Cromwell offering to be confined in Fox's room and stead, on the condition that Fox be given his freedom. Cromwell, much impressed, refused on the ground that it was contrary to law; and it is held that if God acted so, appointing the just to suffer for the unjust, that would be illegality in heaven. Nay, more, might one not ask, Could Fox ever have accepted freedom on these terms? Would he not have been wretched under the open heaven when he thought of his imprisoned substitute? And if the Christian gospel be based on substitution, how can you explain its peace of conscience; its freedom from remorse; its joy? The answer to such difficulties is that *Christ is far more than just another person.* He is not one, and I another, like George Fox and his friend. Christ is more than a man; He is man. "He is the light of every man coming into the world."

EXTENSION DIVISION OF THE CHURCH SCHOOL

By O. G. HERBRECHT

The Heidelberg Press, pp. 156, $1.25

This is a pioneer study of an undeveloped field of the Church, by the superintendent of the Young People's Division of the Iowa Council of Religious Education, and is dedicated to the multitudes that cannot attend the Sunday services and to the Church of Jesus Christ that is called to serve them. Principles are discussed as much as methods, which are the outgrowth of principles, and subject to them. The theme of the book is that every individual is born into the world with an equal right to a Christian Religious Education, and that inability to attend Sunday services does not excuse the Church from ministering to them as effectively as to those who do attend.

The book is an enlargement of the Home Department idea and points out its heretofore unused, unlimited possibilities for religious education in the home. It challenges the Church to a new ministry to the employed, the infirm, the inaccessible and the unspiritual who cannot or will not attend the Church on Sunday. Dealing of necessity with fundamental principles of religious education, applying them impartially to those who are away from the Church's Sunday program, and summoning the most approved methods of the modern Church school, the book becomes a valuable reference work for pastors, directors of religious education, superintendents and teachers of religion.

The closing chapter is on Evangelism and concerns itself with the acceptance of Christ as Savior and Lord by the individual members of the extension division, for "such a decision is a paramount feature of their religious educational program." "Where life is—there will be sickness and infirmity, and where human nature is sin will battle with righteousness. The educational vision must reach beyond the limits of those who assemble in the auditorium of the church, out to the fields so white unto the harvest, where live and toil the thousands who will not, and cannot, assemble with the church."

QUAKERDOM · AT · LARGE

Hans and Florence Gramm of Berlin, Germany, expected to sail March 17, on the "Thuringia" and will visit the United States of America in connection with the work of the Welfare League, attending Philadelphia Yearly Meeting. They will return on the "Deutschland," July 8.

The Friends Center in Geneva reports that there is a small but growing movement for complete disarmament in Switzerland, the country in the heart of Europe whose people are French, Italian and German, and the home of the League of Nations. Recently, about 1500 people attended a disarmament demonstration.

In the history of the Ladies Aid Society of University Friends Church, in Wichita, written by Emma Potter and enclosed in the cornerstone of the new church edifice recently, it was shown that this organization which has seldom included more than a dozen members, has earned and paid into the new building fund $2,000 and pledged $500 more. This money was mostly earned by quilting and doing similar tedious and poorly paid work.

The Earlham College Glee Club while on its annual spring vacation trip will broadcast a program of sacred numbers from the National Radio Chapel WHT, Chicago, on Sunday, March 21, 1926, at 2 p. m., Central Standard time. In the early morning of the same day while en route from Georgetown, Illinois, to Chicago by bus, the Club is planning to stop at Danville and serenade Uncle Joe Cannon who at one time was a student at Earlham College.

Isaac T. Johnson and his wife, writing February 23, while on the steamer "Nubia" 200 miles up the Nile River from Cairo, say: "After four days in Cairo interviewing the Sphinx, king Tut's tomb and leisurely visiting the Mosques of the Caliphs and Sultans, with a group of twelve travelers, American, English, Greek, we are seeing upper Egypt. Visiting Rebecca Farquhar McQuiston and her husband, Prof. C. E. McQuiston, of the American University, Cairo, it gave us a taste of the American home to see their fine children, all who reflect the ancestry and Christian training of the ancestral home in Wilmington, Ohio."

Maria C. Scattergood of Philadelphia and Mary Ida Winder of New York visited Nebraska Central College the last week of February. The plans for the Greater College Campaign are moving forward rapidly. Edgar T. Hole of Richmond, Field Secretary of the Five Years Meeting, began active work in the campaign, March 1. President O. W. Carrell addressed the Merrick County Farmers Club outlining the objectives of the campaign and said that the local county drive will be concentrated entirely upon new buildings—gymnasium, auditorium and heating plant—and sustaining funds. He presented the architect's plan for the campus as it will appear when adorned with the new buildings.

The Friends Meeting group at Ithaca, New York, wish to make an announcement in the interest of all prospective Friends' students who may be expecting to attend Cornell University. It has come to the attention of this group that some such students have been dissuaded from going to Cornell under the misapprehension that military drill there is compulsory. Our Ithaca Friends explain that Friends registering at Cornell University may be excused from military drill upon submitting evidences that they are members in good standing in the Society of Friends. Further information may be secured by addressing Joshua A. Cope, 207 Cobb Street, Ithaca, New York.

The centenary of the death of Lindley Murray, February 16, was observed at the Mount School, York, England. Readings from his celebrated grammar were given, special hymns sung and a sketch of the personality and work of the Grammarian was given by Ernest E. Taylor. How the grammar came to be written is thus describe in the *Children's Newspaper:* "After practising for some years as a lawyer in New York, Murray came to England and settled at Holgate, where his chief work was begun by a curious chance. There was a girls' school at York which had no grammar, so Lindley, who helped with the teaching, prepared one. It became very popular. He took care that all his examples and sentences should be such as would instruct and improve his readers, and was very careful to teach them to be correct, and even elegant, in their writing. To make a perfect sentence we need four things, he said—clearness, unity, strength, and a judicious use of the parts of speech."

CONSULT THESE FRIENDS

The Temperance Committee of Indiana Yearly Meeting announces a Speakers' Committee headed by Nelle Shroyer, 29½ South 11th St., Richmond, Indiana and E. Howard Brown, 213 West 38th St., Marion, Indiana. These Friends will be glad to co-operate with any meeting or group who may wish to secure a speaker for an address on the temperance subject. Further, we announce that our secretary, Elma Charles, Fountain City, Indiana, can give information concerning appropriate temperance programs for children and young people. She will be pleased to correspond with any Quarterly, Monthly or Local Meeting temperance committee, or others, and make recommendations whenever desired.

The Peace Section of the American Friends Service Committee reports that the Friends of the three branches in New England have organized a committee to be known as the American Friends Service Committee, New England branch. This Committee has employed Professor O. B. Gerig of Simmons College for Field Secretary to give his whole time to the work beginning about June 1, 1926. While the Committee will be a branch of the Service Committee and therefore interested in all phases of its work, particular emphasis will be given to the peace work. The Peace Committee of Wilmington Yearly Meeting has employed Edith Hare as Field Secretary who will give special attention to peace work in the Southeastern part of Ohio, the Service Committee sharing the expense for a time.

Under the caption, "The Quaker Message to India," *Christian Work* for March 6 prints the following: "An event of real international significance took place in India the other day, though no report of it has filtered into the daily press, so far as we have seen. In the course of his tour of India, Jesse H. Holmes, professor of philosophy at Swarthmore College, came to Cawnpore during the session of the Indian National Congress. When he sent in his card to the president, Mrs. Sarojini Naidu, she asked him to speak before the fifteen thousand leaders of India assembled there. So. Dr. Holmes gave to that great, representative company the spiritual message of the Quakers, their message of peace and good will, pursued with a determination which will go through all sorts of rivers of tribulation rather than resort to violence. The assemblage rose to his message as one man. Professor Holmes was the first American ever to address the congress. If we could be sending out a hundred such men we should be truly on the way to Christianizing the world. Incidentally we should make people think America a good deal better place than it is. In missionary lands many do that already; they judge us all to be like the missionaries we send them."

NEWS OF OUR MEETINGS

A very successful revival closed at Beech Grove, Indiana, February 28, after nearly three weeks of effort. Orla Smith of Carmel, Indiana, was assisted by Bartlett and Isaac Morris of Paoli. The message pre-

sented from time to time was with power and not one stone was left unturned that might be for the success of the meeting. There were forty renewals and conversions. One pleasing feature was the interest manifested by the children most of whom confessed Christ. A Christian Endeavor Society was organized which promises to be a great strength to the young people of the community.

Scipio Quarterly Meeting, held February 6 and 7, at Poplar Ridge, N. Y., was small owing to bad weather which kept Friends from Perry City from attending. Emmett Gulley, New York Yearly Meeting Superintendent of Evangelistic Work, was present and gave several telling messages. Each evening of the week preceding he gave a talk on the History of Quakerism. Beginning with the early church, in the time of Paul, he briefly sketched an outline of beliefs and policies of the early Christians through the rise of the Church of Rome, the Reformation, conditions existing in England which called forth George Fox to his campaign against form and sham, the period of quietism which later crept over the church and contributed so largely to the cause of divisions which came later, and closed with an eloquent appeal to Friends to get back to primitive truth, primitive faith, and thereby live radiant lives. A few were able to attend every session and readily acknowledged the help and inspiration received. Others who could attend but one or two sessions felt well repaid, and all realized that their horizon had been broadened and could no more settle down to a smug consciousness that they held all the truth, but that each one must become a faithful exponent of the truth as seen from his own angle with love for those who see otherwise.

The evening service of Leanah Hobson's last Sunday at Denver, Colorado, was given over to the heads of the different departments of the church to summarize her four years of work as pastor. Flora Hinshaw spoke for the Women's Missionary Society and the Primary Department of the Sunday School; Norman Young for the Christian Endeavor; and John Kohout for the Sunday School. Bessie Mathias read an original poem expressing appreciation mingled with regret and an undertone of humor. A substantial purse was presented to the Hobsons in which almost every member shared and Alfred Young closed the service with his "Fare-thee-well" and Godspeed. March 1, Mrs. William Clifford was hostess to about one hundred at a dinner served at the church by the Young Married People's Class, the guests of honor being Maria Scattergood of Philadelphia and Elizabeth Marsh, Young Friends Secretary from Richmond. The gathering was addressed by Professor Lough of the University of Denver, who is president of the Denver Council for Peace; Maria Scattergood spoke on the work of the American Friends Service Committee; and Elizabeth Marsh gave the Young Friends something very definite to think about. Stacey J. McCracken of Fort Collins was expected to be present at the meetings for worship on March 7.

To be Raised by March 31

Consolidated Report of United Benevolences April 1 to February 28, 1926

RECEIPTS

YEARLY MEETING	TOTAL	ALLOTMENTS
Baltimore	$ 5,683.87	$ 7,500.00
California	1,455.50	3,000.00
Canada	315.00	
Indiana	23,148.79	30,000.00
Iowa	12,938.95	23,000.00
Kansas	6,023.33	14,000.00
Nebraska	1,414.13	3,000.00
New England	6,991.88	18,000.00
New York	1,957.90	4,000.00
North Carolina	7,974.80	9,423.00
Oregon	3,268.81	4,000.00
Western	12,809.87	26,000.00
Wilmington	2,439.85	6,000.00
Miscellaneous Sources	274.45	
	$86,697.13	

DISTRIBUTION

BOARDS	TOTAL	ASKINGS
Foreign Missions	$ 63,671.00	$ 95,000.00
Home Missions	12,120.44	20,000.00
Peace Association	1,563.99	4,800.00
Young Friends	931.63	3,000.00
Prohibition Board	183.64	500.00
Publication Board	1,616.88	5,000.00
Education	116.89	300.00
Religious Education	373.17	1,100.00
Aged Min. and Miss.	826.27	2,500.00
Promotion Expenses	2,665.78	8,916.00
Emergency	1,279.17	4,200.00
Promotion Notes	1,348.27	4,684.00
	$ 86,697.13	$150,000.00

Expected for 11 months	$137,500.00
Receipts for 11 months	86,697.13
Shortage for 11 months	$ 50,802.87
Expected for 1 month	12,500.00
TO BE RAISED BY MARCH 31	$ 63,302.87

A revival service at Fairview, near Carthage, Missouri, conducted by the pastor, Albion M. Gibson and his wife, began February 5. The third night there were three conversions and the revival spirit broke forth spreading for miles around. The Scriptural messages were clear and convincing, prayers were marvelously answered resulting in twenty-nine conversions and renewals, and three were sanctified. Twelve will unite with the church. Increased interest is shown in all departments of work and a Junior Endeavor has been organized with thirteen charter members. The Junior choir was an important feature of the meetings. Neita R. Kenworthy from Wichita, secretary of the Board of Religious Education, was present one Sunday night and addressed the Christian Endeavor Society. Albion M. and Martha E. Gibson are in their third year of work at Fairview, but this year they reside in Alba and preach there half of the time.

At the close of the Bible School Temperance lesson in the Friends Church, Jamestown, Ohio, February 28, D. E. Bailey,

teacher of the Diggers Class, gave a paper on Prohibition and Law Enforcement that was much appreciated and appeared in the *Greene County Journal,* the local weekly. In closing he said, "This country is anxiously looking for a plan to better conditions; I am sure that to hold the ground we have already taken, and to advance at each opportunity is greatly to be desired but a plan to eliminate the use of intoxicating liquor through choice rather than force, when worked out will be a victory that will not require an army of officers to perpetuate."

Whitewater Quarterly Meeting was held at Centerville, Indiana, March 6, with a good representation from the monthly meetings. At the meeting on Ministry and Oversight, Arthur M. Charles discussed the Responsibility of Elders in Meetings for Worship. Edward Hartsuck and S. Adelbert Wood from Knightstown were present as visiting ministers and had acceptable service. Reports were considered from the Evangelistic Committee and the Temperance Committee which called forth lively discussion. Peace Contests for High School students were considered and each local meeting was encouraged to arrange a contest that the winners may share in an oratorical contest at Yearly Meeting time. The new basement which Centerville Friends added recently to their church was much enjoyed during the luncheon preceding the business session. The work of the pastor, A. Ward Applegate, and his wife, is being very greatly appreciated by Centerville Friends, as the visitors readily observed.

Organized in 1899 and since grown to a membership of 905, University Friends Church, Wichita, the largest Friends Meeting in Kansas, has begun its first church home at the corner of Glenn and University Avenues which will be ready for occupancy about July 1. The cornerstone laying was simple but impressive. The building will be of brick and cost about $100,000. Herbert L. Huffman of Plainfield, Indiana, is pastor-elect and will take up his duties about June 1. Since the resignation of Edgar A. Wollam over a year ago, Dr. J. H. Langenwalter of the University has been acting pastor, with Amy Long the director of Religious Education.

Following several weeks of evangelistic engagements in Oregon Yearly Meeting, J. Arthur Wollam of Pasadena, California, came to First Friends Church, Portland, February 21, for two weeks of meetings. His presence for the brief time he was here was very acceptable. By reason of failing physical strength he was able to be heard in but three sermons, yet it is unusual for the hearts of a people to be opened to anyone as readily as those of Friends here to him and his messages. The foundations for successful Christian work were well laid which promises great things in the advance of the Church. Fred Carter of Everett, Washington, was acceptably present at the Quarterly Meeting and gave the Sunday morning message.

A revival meeting beginning January 17, and continuing three weeks was held at Van Wert, Ohio, with Orley Smith, of Carmel, Indiana, as evangelist. The results were very gratifying. There were thirty seekers at the altar, and the church was graciously revived and edified. Eleven persons were received into active membership. Some of these are from the associate class of members, but several are new accessions. Three children came into the church as associate members. A public reception was given the new members on the evening of March 10. A very splendid program was rendered, welcoming them into the church, and setting forth some of the privileges and duties of belonging to an organized body of believers. Lunch was served in the basement after the meeting.

LAYING THE CORNERSTONE

The laying of the cornerstone of the new place of worship for University Friends Church, Wichita, Kansas, was conducted with appropriate ceremonies, Sunday afternoon, March 7. A large number of the members of the church as well as from other churches of the city assembled for the service, which was quite impressive. After singing "How Firm a Foundation," by the congregation, and responsive Scripture reading, Louis A. Black, Y. M. C. A. secretary, representing the West Side Presbyterian Church, offered prayer. This was followed by a short address by Judge Carl H. Davis, who spoke of the mission of the church at large and of the open door for University Church in West Wichita.

On behalf of the Wichita Council of Churches, Dr. E. E. Stauffer, its president, brought greetings in which he spoke of the ever-increasing spirit of harmony between the Protestant church organizations of the world. Incidentally he dwelt briefly on the work which the Friends have done in Wichita and their influence in an even larger way in the state and nation.

Dr. J. H. Langenwalter, of the Bible School of Friends University, then formally conducted the laying of the cornerstone, placing within it a copper box which contained a history of the church and its various activities, including the women's missionary society, the ladies' aid society, the Christian Endeavor and the Junior Church. Also a Bible which had been used the past sixteen years by W. S. Hadley, prominent member of the church and president of the Men's Bible class, copies of the city papers and *University Life,* the college paper, and of THE AMERICAN FRIEND for March 4. There was special music by the choir and a male quartet and the service ended with a benediction pronounced by Dr. P. H. Chappelear, pastor of Trinity M. E. Church.

OAKWOOD SCHOOL NOTES

For some time there had been a spirited discussion at Oakwood concerning the advisability of Military Training in our schools and colleges. A few weeks ago we had a discussion on Sunday night, which followed a short talk by Mr. Newlin, our History teacher. Because three or four of our boys are planning to go to colleges where there is a Reserve Officers' Training Corps, we were anxious to know both sides of the question. Following this discussion, Captain Holdridge, professor of History at West Point, was invited to spend one day with us in order to present the military viewpoint. He spent one period talking to the students and another period answering questions. It gave the faculty and students a chance to see very much more clearly the two view points. Captain Holdridge said he enjoyed his day very much and that it was the first time he had ever really seen and understood a little the pacifist position. To him, the only alternative to military training had been a lack of patriotism and weakness.

On Sunday night, February 21, three Vassar students came to Oakwood. One of them came from Roumania, another from Germany, and another had spent last summer in Labrador doing missionary work. Each gave a most interesting talk and then, for a half an hour, questions were asked and answered. For this question and answer exercise, each Vassar girl was stationed in a different part of the large assembly room and was immediately surrounded by a group of enthusiastic and very greatly interested boys and girls.

On Saturday, February 27, three foreign students from Vassar College were taken by Mr. Reagan to the Clintondale Quarterly Meeting. The young woman from Finland had been most anxious to see Quakers but had been unable to find any until this trip into the country. She was very much impressed by the Clintondale Quarterly Meeting. The Pictist Movement in her own country closely resembles the Quaker Meeting. All three girls talked in the afternoon.

Rufus M. Jones was the College Minister at Vassar, Sunday, February 28, and for this reason the majority of the Oakwood Faculty attended the Vassar Meeting. The four class presidents sat with Mr. Reagan at the head of the meeting for worship at the school. There was a very general and decidedly genuine concern for the meeting on the part of the student body. A good many of the students felt that it was the most impressive meeting for worship held this year. Rufus M. Jones came to Oakwood School for a talk in the afternoon. He talked about the three agencies which work for development of personality — restraining agencies, enlarging agencies, and agencies of consecration and dedication. His message was very helpful to both students

and faculty. Some of the Poughkeepsie ministers who were unable to attend the Vassar service in the morning came out to Oakwood in the afternoon. All of them were familiar with Rufus Jones' books.

On Sunday night, the Oakwood School attended the Presbyterian Church in Poughkeepsie. Earl Douglass, the new minister of the church, is holding on Sunday night a series of special meetings for young people. During the previous week he came out to school and talked about "Short Cuts in Morals." On Sunday night, his subject was, "The Real Means to Success." Charles Gilbert Spross, the organist at the Presbyterian Church, who is also a composer, played for the students after the meeting.

On March 2, we had as our guest, Miss Elsie R. Clapp, principal of a private progressive school in Greenwich, Connecticut, who is also assistant to John Dewey of Columbia University. She made a brief survey of the lower school at Oakwood and suggested some plans for improvement. Several Oakwood students took advantage of her visit to learn more about the progressive education method. On Tuesday night she ate dinner with the Oakwood Faculty and discussed with them the problems of Freedom and Discipline.

HOW WE FINISHED OUR MISSIONARY BUDGET!

The Plainfield, Indiana, Monthly Meeting missionary committee found that the completion of raising the budget money by March 31, was not in sight. So the committee convened and began to size up the amount already raised out of our portion of $1,100.

The Treasurer reported something over $600, and pledged money about all in. The members of this committee then began to look around for ways to raise the delinquency in time.

A sub-committee was appointed to suggest a plan, and the following is a result of their report. A letter of greeting, asking for co-operation, was sent out to the members of the church, with a note of anticipation for the plans in the next letter.

The membership list was divided into twelve groups, each group representing one of the twelve tribes of Israel, with leaders appointed for each tribe; and the pastor, Herbert L. Huffman, as Moses, leading the children of Israel on to the "Promised Land."

A second letter was written, setting forth the dire need for going forward in our church benevolences, telling of the friendly contest to see if all the tribes may reach the "Promised Land."

"The blessing is surely there, but shall we be swallowed up in the Red Sea, or lost in the wilderness, and fail of attainment through our unworthiness?"

Each leader had a copy of the letter to send to each person assigned to that tribe, estimating the amount to pay.

In the church auditorium, twelve posters were placed on the wall giving the names of the tribes and the membership list as divided, also a non-resident list. Over these posters was hung a motto in black and white: "Speak to the Children of Israel that they 'Go Forward!'"

On another wall is a large representation of a clock face, on which the hands point toward eleven ($1,100) Motto: "Will the clock strike eleven?"

The amount raised each month at first, and now each week, is placed on the face of the clock. On March 7th each person who has contributed, received a gold star by the name on the poster, of the tribe to which that person belonged.

We are now within a few dollars of our goal and hope to enter the Promised Land by March 31st—and take Moses with us!

INTERNATIONAL SUNDAY SCHOOL LESSON

March 28, 1926

Review: The Gospel of John.

Golden Text: These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. John 20:31.

Devotional Reading: Luke 19:20-38.

Daily Readings

M.—The Son of God becomes man. John 1:1-18.
T.—Jesus and Nicodemus. John 3:1-17.
W.—Jesus and the Samaritan woman. John 4: 13-26.
T.—Raises Lazarus from the dead. John 11: 32-44.
F.—Jesus crucified. John 19:23-30.
S.—The reason for the writing. John 20:26-31.
S.—Prayer of the Glorified One. John 17:1-8.

Our Golden Text is the thesis of John's gospel. It is the work of John the evangelical—*Jesus is the Christ, the Son of God;* and John the evangelist,—*that believing ye may have life in His name.*

This two-fold purpose of exalting Jesus Christ and evangelizing men appears in each lesson. With this thought in mind compare the first with each succeeding lesson.

Lesson I. John might have begun his gospel with his own first contact with Jesus. But he begins with the creative, illuminating Word coming to men and giving to believers *the right to become children of God.*

Lesson II. As John and other followers come to know Jesus they yield to his influence, and appealing to their own experience, call upon others to follow him.

Lesson III. The mysteries of Nature, wind and water, illustrate the birth from above, as do light, and life, and creation. The *only begotten Son* is the expression of that love that works the wonder. By him Nicodemus may *have the right to become* a child of God.

Lesson IV. Jesus gives the water of spiritual refreshment. He reveals God as a spirit. He comes to an unsatisfied woman and she obtains the *right to become* a child of God.

Lesson V. A compassionate Friend, keenly sensible of physical as well as spiritual needs, feeds the multitude. Later he shows that he is the bread of life.

Lesson VI. *In him was life; and the life was the light of men.* He enlightens the eyes and the heart of a blind man. Experience answers unbelief. *One thing I know.*

Lesson VII. The Word become flesh, is a Good Shepherd. The sheep hear his voice and they have *the right to become* secure and content; to go in and out and find pasture.

Lesson VIII. Jesus weeps with Mary and Martha. He is a human Friend. There is no flaw in the incarnation. *In him was life* and he brings life for death.

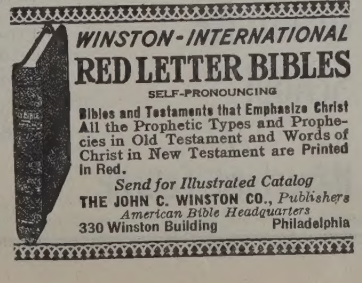
Lesson IX. This lesson is from Matthew and the difference is obvious. Yet here men are God's coin, stamped with his image; and he comes for his own.

Lesson X. Here too, the first lesson applies. Knowing....*that he came forth from God,* Jesus performs a lowly service for the bodies of men—an example for Christians—and makes it plain that it is only through him that they can be spiritually clean.

Lesson XI. Jesus is moved by human trouble on account of death, gives a confident promise for the future, asserts his own oneness with the Father, and pledges the abiding presence of the Comforter.

Lesson XII. The quarter's lessons begin with life and creative power, walk with One who *emptied himself taking the form of a servant,* go the way of the cross, and complete the circle in resurrection life.

Read again the Golden Text.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BIRTHS

EARLY—To Edmund and Jessie Early, Kokomo, Indiana, February 21, 1926, a daughter, Barbara Joan.

KELLAR—To John W. and Myrtle Kellar, Kokomo, Indiana, February 15, 1926, a son, Robert Max.

MARRIAGES

BARNES-SMITH—At Sioux City, Iowa, March 3, 1926, Anna L. Smith and George L. Barnes, young people from near Waterbury, Nebraska. Curtis M. Clements, pastor of Elk Valley meeting, minister. They will reside on the farm which belonged to the groom's grandfather and lately occupied by his father.

DEATHS

HANSON—At a Hospital in Portland, Oregon, February 12, 1926, Lois June, daughter of Charles E. and Mildred J. Hanson, and granddaughter of John F. Hanson, aged one year and eight months. After an illness of one day she was taken to be with Jesus, but the memory of her sweet smile and loving disposition lingers to brighten the lives of all who knew her.

HIATT—At the Good Samaritan Hospital, Kokomo, Indiana, Lindley, son of W. J. and Abigail Hiatt, aged 46 years. Born in Randolph County, Indiana, he married Maude McCoy in 1897 who, with three sons and three daughters and his aged parents, survive him. He was recorded a minister of the Gospel by New Hope Monthly Meeting and was pastor of meetings in Grant County, often preaching in missions in Kokomo and from the pulpits of other denominations. His ancestors came from England in William Penn's time and his grandfather from Virginia because of slavery. Interment in Greentown cemetery.

KERSHNER—At Wichita, Kansas, February 28, 1926, Isaiah Kershner, aged 70 years. He was born in Illinois, but spent most of his life in Kansas. He was a devoted member of the Friends Church and was one of the first settlers in the Friends community at Fowler, Kansas. He leaves his wife, Cora L., two sons, Hayden and Howard, and a daughter, Mrs. Helen Macy.

LANE—At Oskaloosa, Iowa, February 26, 1926, Sarah, wife of Henry D. Lane, and youngest daughter of Stephen and Mary Charles Macy, aged 66 years. Born near Pleasant Plain, Iowa, she was a lifelong member of the Society of Friends, accepting Christ when about twelve years of age and was an exemplary Christian holding various offices in the Meeting of which she was a member. For fifteen years she was superintendent of the Home Department and for a time was president of the W. F. M. S. of Oskaloosa Friends Meeting. She is survived by the husband and one son, Harold, of Hokkaido Imperial University, Sapporo, Japan.

PRITCHARD—At the home of her daughter near Darlington, Indiana, February 23, 1926, Lida, wife of Caspar Pritchard, and daughter of James B. and Rebecca Johnson, in her 65th year. She joined Friends in early womanhood and was active in church affairs until illness prevented. Nearly seven years ago she suffered a stroke of paralysis and bore her affliction with cheerfulness and Christian fortitude.

RICHIE—At Richmond, Indiana, February 14, 1926, Grace L. Richie, daughter of Samuel S. and Anna S. Richie, aged 72 years. Born in Bucks County, Pennsylvania, a birthright member of Friends, she came with the family to New Paris, Ohio, and was a member of Smyrna Meeting. She spent some years in Texas and there attended the Presbyterian Church. Returning in 1921 to Richmond she became a member of the East Main Street congregation. A devoted Christian, a faithful elder, a zealous Bible Class worker, much interested in Missions and in Temperance Reform, she will be greatly missed by a large circle of friends. Interment in the family plot at New Paris, Ohio.

STOUT—At his home in Kokomo, Indiana, A. Floyd Stout, son of Edwin and Martha Stout, aged 44 years. Born in Morris County, Kansas, he came with the family at the age of six to Kokomo. For nineteen years he was associated with the local post-office and a large company of his associates attended the funeral in a body. In 1917 he married Lorne Posther with whom he lived most happily. He was a valuable member of Union Street Friends Church which he served as elder and clerk of the Monthly Meeting. His widow will go in a few months to Long Beach, California, to make her home.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

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I am the Resurrection and the Life.
John 11:25

America's Angelus

"Glory to God in the highest, and on earth, peace, good will toward men."—LUKE 2:14.

Stand back of the President of the United States and the Nation, in constructive thought for Universal Peace by meditating day by day on the fourteenth verse of the second chapter of Luke, one of the best known verses in the Bible, and make this powerful creative message of freedom—AMERICA'S ANGELUS.

Ask your friends to help make this a Universal Meditation for World Harmony.

Pass it on — Friends in Christ

Why Not Some Quaker Colonies in Colorado?

Colorado papers announce Mennonites forming colony of 1,000 families in northwest Colorado, in path of Moffat tunnel roads.

For 67 years Friends have come West, but instead of colonizing have been scattered by "every wind of doctrine,"—religious and real estate.

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